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PILLAR OF ABSALOM NEAR JERUSALEM.

A TOUR

IN

EGYPT, ARABIA PETRÆA,

AND

THE HOLY LAND,

IN THE YEARS 1841-2.

BY

THE REV. H. P. MEASOR, M.A.,

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ADVERTISEMENT.

The author of the following pages feels that some apology is necessary, for bringing them before the public. So much has been written upon the subjects of which he treats, and descriptive of the places he has visited, that he can scarcely expect to add a great deal to the mass of information on these points, which is already before the world. The notes from which this narrative was compiled not having been written with a view to publication, he trusts that every allowance will be made for occasional inaccuracies if such should occur. The pleasure of the tour was much increased to him by the society of many agreeable friends, of whom two were his sole companions on the Nile; and of these, one accompanied him throughout the whole of his interesting route.

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A TOUR

IN

EGYPT, ARABIA PETRÆA,

AND

THE HOLY LAND.

CHAPTER I.

Departure from Malta.—Arrival at Alexandria.—Mahmoudieh Canal.—Atfè.—A shipwreck on the Nile.—Cairo.—Pyramids.

With a fresh breeze and a rough sea, we were soon outside the harbour of Malta.

The weather continued stormy for the first few days of our passage; but afterwards changed, and became so hot, that it was necessary to spread the awning, to protect the passengers from the fiery beams of the sun.

On Wednesday the 22nd of December, 1841, every eye was strained to get a sight of land, as we were fast approaching it. The luggage was brought on deck, in order to be ready for its removal. At ten o'clock we saw the ships in the harbour, and Pompey's Pillar rising in the distance. The land, which to the west is extremely low, was not visible for some time; but we soon had a view of the palace of the Pasha, and the Pharos. We passed two or three vessels bearing

Austrian and Neapolitan colours, coming out of the harbour; and in about half an hour we discerned a boat approaching us, for which we waited. It contained an Arab crew bringing us a pilot. The harbour is difficult of approach, and cannot be entered at night, on account of the shoals and reefs which abound there. The boat at last reached us, and the pilot, who was a fine specimen of an Arab, with his *tarboosh*, his dagger, his Jewish countenance and long beard, guided us safely, and in about three quarters of an hour we were among the Pasha's line of battle ships, in front of his batteries and new palace.

No one who has not seen it, can have an idea of the scene which ensues upon the arrival of a steamer at Alexandria. Half naked Arabs, in their curious costume, are hallooing to each other, in what, to a stranger, is the confusion of Babel, whilst the *raïses* are using their thick sticks to some purpose among the inferior orders of boatmen. On landing, we were nearly torn in pieces by camel drivers and donkey boys, and till we had, in our self-defence, chosen a donkey from amongst the number which were offered us, we had no chance of escaping from their urgent entreaties. Nobody walks in the East: indeed, it is dangerous to attempt to do so, from the extreme narrowness of the streets, which are crowded with men, camels, and animals of all descriptions. A person soon learns to ride the donkeys, even with a Turkish saddle. Your Arab driver follows behind, and, whatever is your pace, contrives to keep up with you. Our camels were soon in readiness to convey our luggage, and knelt down at their masters' orders

to be loaded. When this was done, we started for the hotel, and after threading many dirty lanes, with an Arab boy at our heels, our procession arrived at the grand square in which it is situated.

We had chosen the Orient, and afterwards found that we had been fortunate in so doing, since the opposite inn was full of passengers on their way from England to Bombay, and consequently by no means agreeable. The comfort of a warm bath made us forget all the miseries of the steamer; and now once again on *terra firma*, we found that we had a great deal to do in the way of lionizing. We were soon on the road to Pompey's Pillar and Cleopatra's Needle. The former is a magnificent column with a Corinthian capital, measuring, together with its base and pedestal, ninety-four feet. It has been so often disturbed in the hope of finding treasures, that it inclines about seven inches to the S.W. Its shaft consists of a single piece of red granite, and a Greek inscription on the plinth of its base, records that it was erected by a prefect of Egypt, in honour of the Emperor Diocletian. Probably the first two letters P. O., which have only as yet been deciphered of this prefect's name, have given rise to the common appellation of this pillar. From its base are seen the Mediterranean sea, the Lake of Mareotis, the site of ancient Alexandria, now a mass of unintelligible excavations, with the view of the battle-field on which the gallant Abercrombie fell.

We mounted our asses again, and skirting the walls (for Pompey's Pillar is without the boundaries of the city), we entered by a different gate, and,

wending our way along a dirty path, soon came in sight of Cleopatra's Needle. The whole height of the erect obelisk (for there is another lying near it on the ground), including the pedestal and the three steps, is about seventy-nine feet. It is, however, now in a great measure concealed under rubbish and sand. The effect of the atmosphere upon it is very apparent on the south side, where the hieroglyphics have been much effaced from this cause. On the other sides, and especially on the west side, they are deep and plain as if cut only yesterday. The other pillar, intended to be brought away by the English, is lying on its side, nearly buried in dirt and rubbish. These two obelisks formed the entrance to a temple, or palace, of Cæsar, and were probably removed from one of the ancient cities of Egypt by the Ptolemies.

On returning to the town I entered a bazaar, and bought a carpet to serve me on board our boat. The streets of bazaars were to me a curious sight; being extremely narrow, unpaved, full of dust in dry weather, and of mud when it rains. They are boarded over to protect them from the sun. In the shops are seen the proprietors, sitting cross-legged on their counters, in their gay Oriental costume, with their several wares piled round them. Of these, the most common are carpets, silks, pipes, and fruit. We spent a great time every day in making purchases in these bazaars for our journey. It was necessary to lay in supplies of tea, coffee, and fruit. We bought mattresses and coverlets, tea-things, and crockery of all kinds, knives and spoons, brandy, wine, and beer. To see the various parcels which

continually followed us to the inn, it was evident that we were about to commence housekeeping in earnest.

The next thing of importance was to hire a dragoman; and, after mature deliberation, we agreed to take a man of the name of Abraham, who offered himself, into our service, and to whom we agreed to give fifteen dollars per month. We engaged also an understrapper, Giuseppe by name, who was anxious to accompany us to Cairo, on the condition that, if we did not like him, we should leave him there, and agreed to give each of them a month's wages at parting.

Having arranged all preliminaries, we bade adieu to several friends who were embarking for India on the Mahmoudieh canal. A singular instance of an unpremeditated *bon-mot* amused us on this occasion. It so happened that the party had been furnished with a boat which afforded miserable and scanty accommodation. They were literally obliged to sit on a bench the whole night; and on one of them expostulating with the raïs on the subject, exclaiming, "What! are we all to sit up here," he coolly replied, "No, sir, you can sit down." This, for a man who knew scarcely any English, was by no means a bad rejoinder. It may be worth while to mention that the Mahmoudieh canal, by means of which Alexandria communicates with the Rosetta branch of the Nile, was constructed under the present governor, Mohammed Ali, and is an instance of the vastness of his designs. It was restored and completed in 1820, by the labour of one hundred and fifty thousand

Fellahs, of whom it is said, that twenty thousand died of fatigue. The whole length of the canal is about forty miles, but it is already much injured by deposits of mud, and can only be navigated when the waters of the Nile are high.

Christmas day, 1841.—We left the hotel, provided with three donkeys for ourselves, two for our guides, and two camels, and arrived at the canal, about two miles off, where we found our boat. It was small but apparently clean, with three or four men besides the raïs. On our camels coming up, we discovered that we had left behind us the casks containing our wine and brandy. We at last procured them from the inn, but found that we could not take our departure without a *teskere* or permit for them. Failing in our attempt at the customhouse by the river, Abraham and myself got again upon our asses, and rode off to the great customhouse on the quay, in order to furnish ourselves with all that was necessary. We here found the head of the department, Metab Effendi, seated on a divan. He politely asked me to take a seat at his side; told us, at first, that he could not give us the order, without an order from the English Consul, but at last relented and gave it to us. I thanked him and departed. This was my first interview with a Turkish officer.

We rode back to the boat, and were soon under weigh; but the wind being against us, our Arabs were obliged to jump on shore and tow us up. We proceeded in this manner at the rate of two and a half miles an hour. Having made ourselves as comfortable as we could in our little cabin, by spreading

out our mattresses, and arranging our coverlets as a protection against the cold, we arrived in the morning, our men still towing us, at the village of Atfè. It is poor and dirty looking, though the entrance to it is pretty; the canal being planted on each side with carruba trees, which have grown to a great height, considering that they have been planted but a few years. At Atfè the canal joins the river, which here is much crowded with vessels conveying merchandise between Cairo and Alexandria. It was necessary at this place, that we should exchange our boat for another, and immediately on our arrival we set out in search of one. We were, however, unfortunate; as, after having wandered through the whole length of boats, which were offered to our notice, we could see nothing that at all answered our purpose, and returned to the boat to dinner, exposed to the annoyance of being in the vicinity of a low cabaret, which poured forth its swarms of noisy Arabs. A tremendous quarrel took place here; when, what with the screeching of the women, and the loud voices of the men, you might have fancied yourself in Bedlam. Soldiers at last arrived, who took off to prison an offender charged with ill-using his servant. As night approached, the Arabs were seen betaking themselves to their filthy huts, and those who were too poor to possess one, made their lodging on the cold ground by the banks of the river. The barking of dogs was incessant; but in spite of all this, and the small extent of our cabin, we lay down to rest, wrapped up in our cloaks, Abraham having made arrangements, that he should be immediately informed of the arrival

of any boat by which we might be conveyed to Cairo.

We found our dragoman absent, on waking in the morning, but soon beheld him returning with the agreeable intelligence, that a boat had come in during the night, and that he had hired it for our use. We went to look at it, and found it larger than our last, with a large vacant space in front of the cabin, which formed an excellent divan. Having laid in a stock of provisions at Atfè, we transferred all our baggage from our old boat, and marched up to our future home with a long retinue of Arabs bearing baskets, trunks, cooking utensils, and all our paraphernalia. I spread my carpet on the space in front of our cabin, which became our sitting-room, and we began our voyage to Cairo in good health and spirits. We were now fairly launched upon the Nile—the river sung and eulogized by poets in all ages—whose rise has been ever the subject of learned discussion, and still puzzles the philosopher, as it raises the expression of gratitude from the devoted heart,—to whose fertile stream the Egyptians of present and past times have alike been indebted for their riches, —the river, in fact, of History and of Poetry.

At Atfè, the Nile seems to deserve all its celebrity. It is here about a mile and a quarter, or a mile and a half in width, and flows at the rate of six miles an hour, exhibiting on its loamy banks all the peculiarities of Oriental scenery. The banks, which are perfectly flat, appeared in some parts beautifully green from the young corn then rising, and groves of palms reared their heads here and there to vary the

prospect. On every side are scattered villages composed of mud huts, more like large ovens than anything else; each has a single door, by means of which its wretched occupant enters. The first place we passed, on leaving Atfè, was Fonat, at a distance of nearly a mile. This town had looked beautiful the night before in the rays of the setting sun, but, as we approached it, all its beauty faded. It contains some mosques, a large manufactory of tarbooshes, and a caravansary. We had been towed up the river from Atfè for a considerable distance; but, a side wind at length favouring us, our Arabs jumped into the boat, and we made about four or five miles by sailing. We passed, on the right hand, the scene of the engagement between the French and the Mamelukes in 1799, when the indomitable courage of Mourad and Ibrahim Beys recoiled before the steady discipline of the French squares. About an hour before sun-set, I went to the stern to enjoy the view from it. It was a scene I shall long remember. The breeze was dying away, and many other boats, with their white sails, were lying on the bosom of the majestic stream scarcely moving. The bright sun was shining on the unruffled surface, which here appeared like that of a huge lake; and in the distance an Arab village, with an encampment of soldiers and its glittering mosques, bounded the horizon. The tints of the sky I have never seen equalled in Italy. It was reflected in the water by a broad band of yellow light, and the towering palm trees stood out against it in bold relief. The sun soon descended, and the moon—a full moon—gently rose, and painted with her milder hues a

cloudless sky. Her yellow light, reflected from the glassy river as it caught her rays, contrasting with the deep blue sombre tints around, cannot be described. No one who has not seen a full moon in this country can conceive the effect of it.

The breeze at last died away, and we found that our boat was for some time lying motionless on the water. Our Arab boatmen showed evident intentions of not going on; and, finding that they had fastened the boat to the side of the bank, we were obliged to make them exert themselves. They are a sad lazy set, and seem not to value time in the least. Directly our backs were turned the towing rope was resigned upon some frivolous excuse, and we found that we were moored again to the shore. Now and then a gale arose, and we proceeded up the stream with well-filled sails, at the rate of seven or eight miles an hour. It was most exhilarating thus to be borne along with our bows almost dipped in the water, and the stream rippling against the sides of our boat. At sun-set we were obliged to have recourse to our towing rope, and made but little progress. Oftentimes we got aground, and our Arabs were obliged to jump overboard to lift us off. The evenings were delightful, the moon rising in unclouded majesty, and throwing an almost golden mantle over the river and its banks. We felt the cold extremely during the night, and immediately before sun-rise it became most piercing.

We passed several Arab villages, and occasionally sent on shore for milk, poultry, bread, and eggs. The sportsmen of the party amused themselves with

firing at the wild fowl, which abound in these parts. On a shallow where we rested, the flocks of wild geese were prodigious; but our shots failed in doing any execution among them. S— brought home two cranes after one of his walks, and N— a Hoopoe. We often went on shore for exercise, and on one occasion remained there so long, that it had been long dark before we discovered our Boat. At last the light in our cabin appeared, and, after walking ankle deep in sand, tired as we were we were not sorry to regain our divan. After coffee, a little chat, and an hour's gaze on the beautiful moon shining on the rapid current, we retired beneath our coverlets. I contrived to get a little sleep, but S— was not so fortunate, as the rats, who seemed to be holding a council under his pillow, would not suffer him. We were exposed to every kind of vermin, and a little inspection showed but too clearly, that we carried about with us more inhabitants than we suspected. We now hoped that we should soon reach Cairo, but our men had wasted so much time, that we found there was no necessity for procuring donkeys as yet; and, with the wind fresh against us, we consented to be towed slowly up the river during the day.

Up to this period, everything had gone comparatively smooth with us, and little did we think that old Father Nile was about to play us such a trick as we soon had occasion to complain of. The day was gloomy and lowering, and there seemed to be that excessive stillness which so often, in all countries, precedes a storm. About dinner time it began to blow a complete gale from the unusual quarter of the

south, and, ere long, it was evident that a storm had overtaken us. It suddenly became very dark, and our raïs, afraid to move an inch, ordered his men on board to take down our yards and to moor the boat. The tempest was all this time increasing, and our crew, taking out of the vessel everything belonging to themselves that they could lay their hands on, advised us to do the same, telling us, by way of encouragement, that the boat must go down; indeed, at the time, this did not appear improbable, for the wind blew more violently than ever, and the water washed over the boat every instant. We, however, refused to move, and endeavoured to make ourselves as comfortable as we could, although our cabin was rapidly filling. The sailors left us to our fate, and all went on shore. I had the outermost place, and was, consequently, the most exposed to the water, which soon rose to the height of several inches under my feet, and, but for the slanting position of the boat, would have spread over the cabin. Our dragoman sought refuge in the luggage hold, and thus we went on for three or four hours, the boat, all the time, rolling tremendously and gradually filling; and, had the stakes by which we were fastened given way, we must have had to swim for our lives. At length, finding our situation becoming every instant more hopeless, we took to flight about midnight, and landed safely on *terra firma*. We passed our luggage from one to another, till it reached the shore in safety, and found that, for the most part, it had escaped a wetting; unfortunately for myself, my mattress and coverlet turned out to be in a sad state

on its arrival on land. We were all, however, obliged to make the best of our situation, and, with my carpet over me, I soon fell asleep, in spite of the cold and the clouds of sand. Our Arabs, wrapped up in sails and blankets, were lying about not far from us, though they gave us no assistance; and, at a few yards' distance, we remained together, with our trunks and carpet-bags piled up as a protection against the wind, and our double-barrelled guns at our sides in case of danger. In this way we slept till morning, unmolested by Bedouins or other midnight visitants, of whom our crew seemed no little afraid.

We slept till dawn, and S— set off immediately, in company with Abraham, for the next village, in order to procure donkeys to take us to Cairo; N— and myself going to look after the boat. We found it completely swamped, the masts only being above the water; but, by the united efforts of ourselves and our men, we contrived at last to raise it. Our great washing-tubs were plied so vigorously, that the water was baled out in the course of an hour, and knives, forks, shoes, bottles, books, and a miscellaneous aggregate of culinary apparatus, gradually became visible, although it was evident that much of our recently purchased equipment had disappeared and was irrecoverably lost. S— had been successful after a long walk, and, vowing we would have nothing more to do with so fickle and uncertain a means of communication as the Nile had proved himself, we left the boat to our under servants; and, mounted on donkeys, accompanied by our dragoman, started for Cairo. Our costume was rather indica-

tive of our late misfortune; myself not the figure most suited for a small donkey, in a long great coat and a straw hat which had recently emerged from the bottom of the river, unwashed and unkempt, with my companions equally in *déshabillé* and neglected toilets, a very second rate sportsman costume. For some time, we proceeded along the eastern bank of the river, and then, after the usual operation of coaxing, tugging, and, at length, actually lifting our donkeys, were ferried across to the western bank. We had been straining our eyes, for some time, to get the first glimpse of those mighty monuments of almost primeval antiquity, the Pyramids of Egypt, and, at length, after six hours' wading through bean and corn-fields, could just see the tops of their gigantic masses, as they overtopped the thick foliage of the trees which are found in this part of Egypt. Who has not heard from his childhood of the Pyramids of Egypt? who does not still associate with their names all that is vast in conception and laborious in undertaking? and who does not feel an interest in these relics of the world's youth, beyond that which other remains of antiquity can inspire, from the indistinctness which still attaches to their founder, their construction, and the object of their existence? I expected to see them, and to see them on a gigantic scale; but I think no anticipations can equal the reality. They seem to take up their place, not as a work of man, but as a feature of the country, and you would as soon expect to see Egypt without the Nile, as without the Pyramids; but more of these anon.

Continuing our route through the flat and fruitful country, which, from its number of trees, is by far the prettiest part of Egypt, about sunset we again underwent the process of re-embarking ourselves and our asses for the eastern side of the Nile, on which Cairo is situated. The river is here a magnificent stream, its banks luxuriantly wooded, with pretty minarets and domes rising above them all, while the vicinity of the old capital causes a little fleet of boats, with their tall and picturesque latteen sails, to be constantly moving, and gives an air of life and excitement to the scene, not often found in the East.

How shall I describe Cairo? the most oriental of cities, where eastern manners are seen to as great perfection as anywhere, striking a stranger with its narrow streets, with coverings of wood, and houses with projecting galleries and wooden lattices. Camels and donkeys are here seen hurrying along, where the scorching beams of Egypt's sun can never penetrate, and the lazy Turks,

> "With turban'd heads of every hue and race,
> Like tulip beds of different shapes and dyes,"

in their oriental costume, lounge away their time in their bazaars, or ride slowly on horseback, whilst their slaves follow in the rear, to carry their pipes. Its mosques, with their splendid domes; baths, of which there are between sixty and seventy; its public gardens, with their groves of orange and lemon-trees and vines,—all conspire to render this an enchanting spot; but, when we consider it as the

scene of a great portion of Scripture history, so familiar to us, that here dwelt the sages of Egypt, and that wise men of Greece trod the same ground as ourselves, and marvelled at those self-same ruins that astonish the modern traveller, what words can describe the interest which this place occasions?

The day after my arrival at Cairo being Sunday, I endeavoured to find out the church, and, mounted on my donkey, after wandering through some of the narrowest and darkest lanes that I had yet seen, and meeting no one but a Turk here and there, as he sat smoking at his door, I at last discovered it. A foreign gentleman read prayers, and Mr. L—, a chaplain on his way to India, gave us an excellent sermon. I afterwards joined a cavalcade for the purpose of visiting Schoobra, the palace and gardens of the Pasha. They are very prettily laid out, and are about five miles in extent, the road on each side being planted with trees, which completely meet across. The pavilion which was in course of erection by the Pasha is curious. It is situated in the centre of a lake, on which it stands, having around it a covered walk, supported by pillars and ornamental lions at the corners, and small rooms for smoking. The Italian garden, to which we next mounted, contains a poor collection of flowers, though the orange and lemon-trees and myrtle borders are very fine. We afterwards visited the elephant, a present of our government to the Pasha. Captain Graham, by whom it was brought over, was with us at the time, and stated to us that it cost 2500 rupees, the whole expense having been 7000*l.*

The next day I joined a party to visit the ruins of Heliopolis. We started at half past ten, A.M., and had a ride of full an hour and a half before we got out of Cairo. On passing out at the gate, we found ourselves immediately on the desert, across which we travelled for about two hours, with the long line of the tombs of the Caliphs on our right hand, and the green corn-fields of Egypt on our left. We arrived at Heliopolis, or On, the residence of Joseph, at one o'clock, where I was disappointed at finding a single obelisk was all that remained to mark the site of this ancient city. I walked to some mounds near at hand, whence I could clearly ascertain its extent. Anxious as I was to return with some trophy of my expedition to these ruins, I looked in vain for any relic which was at all worth the trouble of bringing away. On our road back, which was not across the desert, but by a more agreeable course, we passed by the holy tree under which Joseph and Mary are said to have rested in their flight into Egypt. It is a fine old fig-tree, growing by the side of a well; but, though a probable place of rest for a weary traveller, I suspect it is indebted to monkish legends for its celebrity, rather than to any well authenticated certainty of the story with which it is connected.

The architecture of some of the gates of Cairo, as well as the doorways of private dwellings, is richly ornamented, the principal decoration being that curiously traced workmanship, thence called the Arabesque. The citadel of Cairo, no traveller should neglect to visit, interesting as it is from its historical associations as well as actual position. It was the work of

the conqueror of the Fatimites—the victorious Saladin—the scourge of Christendom, yet the most chivalrous and courteous of the warriors of the crescent, who here lived. Since his time, it has been the residence of the lords of Egypt; but in later times, it has earned a painful interest from the slaughter of the Mamelukes by the present Pasha of Egypt. Depressed as they were in morals to the lowest pitch of degradation, and cruel and rapacious as the government was, yet one could hardly contemplate without some feelings of pity the court in which the remnant of the brave fellows who had earned such a brilliant reputation, and who proved their dauntless courage against French bayonets, were butchered in cool blood by their more fortunate and suspicious master. Two of them contrived to escape, one, by riding his horse over the wall, a tremendous height, and though his horse was killed, he himself escaped, and, I believe, another is still living at Cairo, the last representative of his fallen race, much too insignificant to excite apprehension. In the citadel, is Yusef's well, about three hundred feet deep, the work of Saladin. It communicates with the Nile, from which the water is brought up by a wheel turned by an ox. You can descend to the level of the water by a stone staircase cut in the rock. But the view, particularly if the traveller will mount the hill towards sunset, is a sufficient reward for the toil. Beneath you is Grand Cairo with the usual Eastern characteristics of domes, minarets, courts with fountains, cypress groves, clearly seen as in a picture, and encircling you on all sides. Without the city wall,

to the east is the city of the dead—the tombs of the Caliphs and Mameluke Beys—a pretty sight with a variety of cupolas and minarets surmounting their last resting-place; but, though fair to the eye, these "whited sepulchres" prove, on a nearer inspection, as decayed as their tenants. To the west, a deep margin of green skirts the majestic course of the Nile on either side for a considerable distance, the huge memorials of the Egyptian kings bounding your view. No one, I think, will forget a sunset from the citadel of Cairo, when the orb of day sets with a purple and lurid hue behind the sandy desert, and, some minutes after he is no longer visible himself, the lofty tops of the Pyramids are lighted up by his golden beams.

After having put off our journey to Upper Egypt for two or three days, we set off for the Pyramids; and, passing through fields in a beautiful state of cultivation, our road being planted on each side with carruba and other trees, we soon arrived at Old Cairo, three miles distant. This is a poor mean place, situated on the eastern bank of the Nile. Near it is the island of Rhoda, said to be the scene of the finding of Moses, and the famous Nilometer that has for a thousand years marked the rise of the river. At this point we crossed the Nile—our asses in one boat, and ourselves in another—and, on reaching the opposite bank, the Pyramids appeared to our view. We were at first very much deceived as to their distance, but soon found out our mistake, when we discovered that we were no less than two hours in getting up to them. The day was bright and sunny, and the

ground under our feet teemed with produce of all kinds. The beans, which were in full blossom, gave quite a perfume to the air. Before reaching the Pyramids, the cultivated land ceases, and you find yourself on the sandy soil of the desert. They are built on a plateau of rock, the sides of which are burrowed into tombs. The largest appears to consist of a series of platforms, each being smaller than that on which it rests, and, consequently, presenting the appearance of steps, which diminish in length from the bottom to the top. When at their feet, it struck me that the Pyramids appeared less than when I was at a greater distance. This effect arises solely from the absence of every thing, whereby their colossal size can be measured. They stand out against the clear blue sky on the wide expanse of the desert, and it is only when some object is seen at their base, or crawling over their sides, and thereby instituting a comparison with their vast tiers of stones, that you become convinced that all descriptions of these mighty memorials of antiquity are not overcharged.

I here dismounted to visit the famous Sphinx.* It

* "At little more than an arrow's flight from these Pyramids is a colossal figure of a head and neck projecting from the earth. The name of the figure is Aboo Ihaul, and the body to which the head pertains is said to be buried under the earth. To judge from the dimensions of the head of those of the body, its length must be more than seventy cubits. On the face is a reddish tint, and a red varnish as bright as if fresh put on. The face is remarkably handsome, and the mouth expresses much grace and beauty. One might fancy it smiling gracefully.

"At the period these statues were formed, the worship of idols was universally spread over the earth, and reigned among all na-

is a colossal figure—half man and half beast, probably extending to the height of sixty or sixty-five feet, with rather a mild expression of countenance. Captain Caviglia, who has laboured so long amongst the Pyramids, cleared away the sand from around the Sphinx nearly twenty years ago, but the winds since that time have completely concealed the lower part of it by this shifting material. We visited the immense excavations made by Colonels Campbell and Vyse, and which brought to light several Sarcophagi and other articles which are always found in Egyptian tombs. They extend to a great depth, but from the expense and labour of working, no one is at present engaged in the investigation. It is very probable that they formed a part of the great Necropolis which extends from Djizeh to Sakkârah, and is supposed to have anciently been the places of interment for the people of Memphis.

One experiences a great deal of annoyance on a visit to the Pyramids, from the crowds of naked Arabs, who contrive to gain a trifle by conducting travellers to the top and interior of these buildings. They fasten upon you in much greater numbers than are requisite, and if they do not see you determined,

tions. For this reason it is that God, in the Alcoran, says speaking of Abraham : ' Abraham formed a nation ; he was obedient to God, a true believer, and not of the number of Polytheists.' These words signify that Abraham was the only man of his time, who professed the dogma of the Unity, and that he thus formed in himself a nation apart, being distinguished and separated from the rest of men, by a creed opposite to those they professed."—*Abd Allatif's Relation respecting Egypt.*

(and your determination to be freed from them must be pretty vigorously expressed,) they will annoy you to a great extent. On their joining us, I made choice of two to assist me in mounting to the top, and to be my escort into the interior. I found that these guides were indispensable in enabling me to climb the steep sides of the Pyramids, about which they jump with the greatest confidence and security. In ascending the great Pyramid, I gave myself up to their direction; and, each taking me by the hand, I was soon lifted up the steep stairs by which the top is reached. The huge blocks of stone decrease in size as one ascends, their greatest height being four feet and two thirds, and their least, two feet and two thirds. It may be easily imagined that the ascent is no easy matter; but, after resting once, I accomplished it and reached the summit without difficulty. A third Arab had volunteered his services, and accompanied me for a great part of the distance, but finding that he only impeded my progress, I despatched him.

My friends soon joined me on the top, which consists of a platform nearly thirty-three feet square. The view from it is singular. On the west and south west extends the arid and sandy desert. On the east and south east, the Nile is seen rolling its mighty stream between the narrow tracts of bright green which constitute the land of Egypt, whilst the city of Cairo with its mosques and minarets and gardens shining in the sun, and the citadel on the ridge of hill above, backed by the undulations of the desert on the other side, terminate the view in this direction. Towards the north, the river tapers

away into a narrow silvery band, until it gradually loses itself in the blue tints of the distant horizon. I was quite conscious of the height at which I stood, (four hundred and fifty-six feet from the ground,) when I looked down upon the Sphinx, now reduced to the size of an ordinary figure, and on men and donkeys below us, so small as to appear but minute specks upon the ground.

The sun's rays were so scorching, that we were glad to descend, and, accompanied by my two Arabs, I reached the bottom in safety; the steps being so wide, that, with a little care, there is no danger. The ladies of our party who had just been visiting the interior of the Pyramid, now proposed to make the ascent of it. Assisted by these Arabs, they soon accomplished their purpose and appeared to enjoy their visit very much, nor could I discover in them any greater signs of fatigue than we ourselves manifested.

We now procured lights and entered the great Pyramid,* at about forty-seven feet from its base; and on the fifteenth step from the foundation. The passage to which the opening leads is between three and four feet square, and lined with polished limestone; the stones on which you tread having holes in them to prevent slipping. After groping for some time amidst dirt and rubbish, ascending and descending by turns, we arrived at the Queen's Chamber, a room of great extent, containing a sarcophagus. There are numerous chambers in the building, seve-

* See Appendix, A.

ral of which have been discovered within the last few years. The King's Chamber is the longest, extending to upwards of thirty-four feet. Its width is seventeen feet, and the roof is formed of nine slabs of granite, reaching from side to side, so that their length is more than seventeen feet. It contains a sarcophagus of red granite without hieroglyphics; the cover is gone, having, probably, been broken and carried away. There are numerous passages in all directions, and, probably, others are yet to be brought to light, if one can so speak. They are extremely narrow, so that it is a work of no ordinary difficulty to make one's way through them, and the heat is so oppressive, that it requires a good share of antiquarian zeal to persevere in the laborious undertaking of fully examining these interesting excavations.

On emerging to the light of day, we found the rest of our party, who had just descended, preparing to make a visit to the second Pyramid—that of Cephrenes. The coating of polished stone, which Herodotus mentions, is still visible at the top of it, and for some feet downward. The rest has been removed like that which originally covered the Great Pyramid, probably by some of the many masters into whose hands Egypt has fallen. Its height is four hundred and fifty-six feet to the apex. The Pyramid of Mycerinus, the third of the Djizeh group, is much smaller than the other two. Its height does not exceed one hundred and seventy-four feet, nor the side of the base three hundred and thirty. A considerable number of blocks of red granite on the

north side, clearly show that it originally possessed a coating of that material. It has not yet been opened.

We returned through the sand to the holes in the rock upon which the Pyramids are built, and were not sorry to recruit our strength by some cold provisions which we had brought with us from Cairo. The room in which we feasted, though humble enough, was tenanted by Colonel Vyse, during the time he was occupied in his researches. At about 3 P.M. we prepared for starting. I remained behind, for some time, with some of our party who were engaged in taking sketches, and, in the end, we were all obliged to hurry forward in order to overtake the rest. We came up to them just as they arrived at the ferry, and we crossed the Nile with such a sunset before us as is rarely seen, even in this climate. The sky was painted with every imaginable tint, from the brightest red to the darkest purple; and the river reflected in his bright waters the palm-trees and mosques glowing with the setting sun, whilst the dim horizon was terminated by the fainter shadows of the Mokattam mountains. It was dark before we reached the town, and we had some labour in making our way through its dark alleys,—now jostling some fat unwieldy Turk, and now running foul of a long string of donkeys. Before we reached our quarters night had fairly set in.

We found, on our arrival at the inn, that Lord E— had arranged with the celebrated sheikh to exhibit his magical wonders. This is the same man with the belief of whose supernatural powers Mr.

Salt and Lord Prudhoe were so deeply impressed. For my part, I am no believer in necromancy; and certainly, if I had been so, I must, on this occasion, either have looked upon the sheikh as a most outrageous impostor, or, otherwise, have entirely altered my opinion respecting the art to which he pretended; for a more signal failure it would be impossible to witness. The conjuror seated himself with great dignity on the floor, and ordered a chafing-dish of hot charcoal to be placed before him. A boy was then produced, into whose hands he poured a little ink from an inkhorn he had brought with him. He was told to look intently into the ink and state what he saw, but it appeared that his sense of vision was not so sharp as was desirable, for, after gazing for a short time, he acknowledged that he could see nothing. Another boy was then substituted for this unsatisfactory urchin, and seemed to answer the sheikh's purpose much better, as he readily replied to all questions put to him respecting absent individuals. An Irish gentleman present began by calling for a description of two or three friends, but, from the boy's account, was not at all able to recognize them. N— then prevailed upon his sister and cousin, at the sheikh's request, to take their seats upon the incantation stool, and the requisite quantity of ink having been poured into their hands, they were asked to hold them over the smoke and state what they saw in the ink, the sheikh all the time muttering some spell. They looked, but looked in vain, for they could not even see their own faces; and, after

a few more spells had been uttered, and we had given the sheikh every facility, still there was no appearance of anything, and the ladies retired. A third boy was then introduced, ready to see anything and everything. Sundry persons were called for and appeared immediately; but, alas! *quantum mutati!* At last the infant Prince of Wales was asked for, and showed himself to the boy's supernatural vision without a beard, but *with* whiskers. This was too much for our patience, and, with a loud shout of laughter at the climax of the imposition practised upon our credulity, the meeting dispersed. The next evening, a juggler from the fair delighted us, for some time, with his tricks, and appeared a greater master of his art than the magician.

During the remainder of our residence at Cairo, we were much occupied in providing our outfit, and in getting all things ready for our departure. We had engaged a very good boat for our purpose; but, ascertaining that our claim to it was disputed, we were obliged to relinquish that claim, and finally completed the hire of another for three thousand piasters, a very great price. But what was to be done? Everybody was in search of a boat, and the proprietors, taking advantage of this circumstance, were very extravagant in their demands. The raïs, with the accustomed procrastination of Arabs, was very desirous of detaining us longer than we wished. We had, already, spent more time in Cairo than we originally intended, and were anxious to leave it. Accordingly, we urged

our men to exert themselves; and, having packed all our luggage on three camels and two donkeys, and taken leave of our kind friends at the Hotel, we wound our way to Boulac, where our boat was lying.

CHAPTER II.

Minieh. — Siout. — Luxor.—Esneh.—Assouan.—Ascent of the Cataracts.—Kalabshe.—Ebsamboul.

January the 9th. With as fair a wind as we could wish, we now loosed our moorings and began our long-expected voyage up the Nile. Our little boat spread its two tall latteen sails to the breeze, and we were borne up the river at the rate of five or six miles an hour. The boat was smaller than I expected, and a night's rest (for our raïs had detained us at Boulac in order that he might lay in further provisions) had convinced us, before starting, that, although it had been sunk for twelve hours, it still swarmed with vermin of all sorts. There was now no remedy, and we made up our minds to make the best of it. Our dragoman told us that we were, indeed, fortunate in having such a wind, since many persons had been obliged to wait for a week or two before they were so favoured.

The Nile, opposite Boulac, is full a mile in breadth, and presents a glorious spectacle, the shores, on both sides, being fringed with palaces, mosques, and palm-groves. Really, it is almost an Arabian Night's scene. The boats and men are so picturesque, as they flit by you, and the pretty succession of white

domes and minarets, palm-groves over the brown mud hovels, the deep green fields, intersected by broad canals, and bright yellow sands in contrast, put you in mind of some dissolving view, as each and all hurry by you. In half an hour, we were abreast of the isle of Rhoda, a pretty spot, exhibiting a palace and a forest of trees upon it. We were some time in getting up the narrow passage between it and the mainland, but, at last, found ourselves upon the broad Nile again, with the majestic Pyramids directly opposite us. As we steadily advanced against the stream, those of Dashour and Sakkârah came in sight, whilst their gigantic brethren of Djizeh vanished in the distance.

The Nile, above Cairo, presents no great variety. On the west side is a narrow belt of cultivated country, with the desert beyond it, and, on the east, the Mokattam mountains gradually approach nearer the river, till are distinctly seen their immense quarries, which were probably used for the buildings of the neighbouring towns, and, no doubt, furnished materials for the Pyramids. They extend for several miles,* and were even to be traced after the sun was below the horizon. We found great difficulty in making our men sail during the night; on the least excuse, and especially if we were in bed, they would moor us to the bank and go on shore. There was, certainly, at times, uncommonly little wind, and

* Abd Allatif says of these excavations, "A man on horseback, with his lance erect, may enter them and make excursions for a day together, without having traversed the whole, so numerous and vast are they, and of such great extent."

we crept along at a very low pace. We passed several gorges, where the river flowed with great rapidity, as also two or three islands, that of Bibbe being nicely planted. We, at last, went on shore to amuse ourselves and entered an Arab village, now nearly deserted, leaving our boatmen, with their usual social habits, to make up to a knot of boats that was moored just above ours.

We returned to our beds in the evening, but had not been asleep two hours, when a noise from the deck awoke us. It proceeded from Abraham, who slept there. I sprang instinctively from my bed, fancying that there was an incursion of Bedouins, but could soon clearly distinguish the voice of our dragoman complaining in bitter accents, "I am robbed and have lost everything." We all immediately got up and went on deck, but as usual were a little too late. We endeavoured to discover whether the thief had come from the village or the boats, but all to no purpose; and after the confusion of voices and lighting of lanterns we had retired to rest, fully convinced that nothing was to be done, and everything was again quiet, when a voice was heard on shore, saying, "Here are your things." And on examination it was found, that Abraham's two coats and three pair of stockings had been thrown on the ground. The thief was rather accomplished: he had entered the boat and taken possession of a basket of clothes which had been just washed, and a pair of shoes, and was proceeding to leave the deck, when a pair of saddle-bags under Abraham's head suggested itself as too great a prize

to lose. This contained almost our dragoman's earthly all, and the abstraction of it had the effect of waking him only just in time to recognize a figure quietly retreating in the obscurity of night. At sunrise we paid a visit to the Sheikh of the village to tell him of our disaster, but the only answer we got from him was, that there were no robbers in that part. We promised to give him a call on our return, and soon quitted the unlucky spot, telling our raïs that we expected that he should make good our losses since he had neglected to provide us with a watch as he had promised.

A breeze soon sprang up, and we sailed along right merrily during the whole of the day, making great progress against the rippling current. A little after dusk, however, our raïs became alarmed and took down the main-sail, saying that he was afraid of the squalls of the Gebel el Teir, from which we were not far distant; and in the morning we found ourselves moored with some other boats against the western bank. We soon discovered that one of the boats was that of Lord E—, with whom we had travelled from Malta, and who had left Cairo two days before us, but had staid at Sakkârah to see the Pyramids in the neighbourhood. We hailed each other and gave an account of our exploits since we had parted. His boat was the best that I have ever seen, having a white and red pennant flying from the mast.

The breeze blowing fresh, we ascended the stream rapidly, and soon came opposite the Gebel el Teir, a projecting chain of mountains on the eastern side, on the highest point of which is a Coptic convent,

where Ibrahim Pasha retired during the plague. It is customary at this point to levy contributions on passing boats, and a person is sent from the convent to collect them. It was not long before we recognized a naked figure darting along a path half way up the mountain, who, heading us for some time, at last swam over to our boat. We gave him three piasters. He begged a bottle of wine for the priest, but, not wishing to satisfy the bibulous propensities of the worthy minister, we sent him off.

In the company of our friends we reached Minieh, exactly four days after leaving Boulac. On approaching the town we saw the Pasha's officials in their uniform, with their horses, and the Egyptian colours flying. On inquiring we learnt that Mehemet Ali was making a circuit of his dominions, and was at that time at Minieh. We went on shore to get provisions, and were obliged to wend our way through the usual dark and dirty lanes of an eastern town. In fact, so great is the filth of all descriptions in an Arab town, and so miserable and ill-ventilated are they, that the only wonder is, that they are ever free from disease. On arriving in the main street I was surprised to see all the shops shut, and an air of desertion pervading everything. My dragoman informed me that the inhabitants had left the town owing to the oppression of the Pasha's government. The place, indeed, was so poor that we were obliged to return without meat, having been able to furnish ourselves with only a small supply of bread. I observed, on leaving the town, the gallows, which, I was told, was always erected at the time of the

Pasha's residence in any place, to be a terror and a punishment to the refractory.

About eighty or ninety miles above Minieh, there is a magnificent reach in the river, which gives it the appearance of a lake six or seven miles long. It then becomes narrower than I had yet seen, the Mokattam mountains advancing to the very shore. In this gorge is the village of Beni Hassan, remarkable for its excavations. Soon after, we passed the sugar manufactory of the Pasha, which is conducted by an Englishman. We for some time had very little wind, and were forced to punt across the shallows; a breeze at last sprang up, and we were borne along at a rapid rate, considering ourselves fortunate in having in five days made half our way to Thebes, a distance of more than two hundred miles. The Arabian hills at this part became very high, and though we passed under them with only our foresail, yet so heavy were the squalls that we fully expected to ship some water, and had great difficulty in preventing our glasses and plates from capsizing. These squalls come on very suddenly, and are often the cause of boats upsetting during the night. After keeping under the hills for some time, the river takes a sudden bend to the west, at the end of which stands the town of Manpaloot. Here our friends, with some other English and American boats, rested for the night. We, however, would not suffer our raïs to stop, who to revenge himself, though the gusts of wind were terrific, crowded all his sail and sent us on at a fearful rate, and at last a mile further on moored us out of the wind.

Soon after Lord E—'s boat followed us. We hailed it, and he invited us on board; where, with pipes and conversation, we prolonged the social hour till late at night. Early in the morning, in the hopes of getting *bucksheesh* at Siout, our Arabs plied the towing line; but, a wind springing up at sunrise, we unfurled our sails. We had not very long to congratulate ourselves on our good fortune, for the breeze died away, and we got becalmed. I went on shore for a walk, but found the heat of the sand so excessive, that I was obliged to wait an hour for the boat, which was punted against a swift stream at the slowest pace possible. By taking advantage of the "breeze that follows aft," as often as we were able, we contrived to reach Siout in the evening, where we found anchored a little fleet of boats, amongst which we soon recognized that containing some friends who had left Alexandria before us.

We visited the town of Siout to make a few purchases. It is approached by a raised causeway of about a mile in length, prettily planted, on the left of which is the palace of Ibrahim Pasha. Siout is the most considerable place in Upper Egypt; but the streets are without pavements, narrow and dirty, and the bazaars are not of a first-rate description. As it happened to be market-day, there was a large concourse of persons assembled here, from whom we were glad to escape and visit the caverns on the hill, about two or three miles from the city. These are very extensive, and consist of chambers sculptured in the solid rock, and supported by pillars, some of which remain. In the floor are deep excavations, in which

the bodies were sunk, as also at the angles. The rooms are ornamented with hieroglyphics, which are beautifully sculptured and in a good state of preservation. The best are those of three rows of men representing warriors marching in procession and armed with spears and shields, whilst the others consist of the usual figures of birds, beasts, and composite monsters. The entrance is by a doorway, five and twenty feet high, and ornamented with a colossal figure of a man at the side. We afterwards ascended to the summit of the hills which bound the Libyan desert and command a fine view over it. The Nile, still as large as ever, with its luxuriant crops covering its banks; the mosques of Siout rising prettily, and the Turkish burial-ground penetrating far into the desert, appeared to great advantage. We returned to our boat, and having made a few alterations in it for our comfort, wanted only a smart breeze to carry us to Thebes.

A little after midnight we loosed our moorings and passed through some beautiful scenery, with the mountains extending three hundred feet almost perpendicularly, and advancing for a considerable distance into the stream. On their sides appeared many tombs as well as building-places for birds, of which there was a great number. Lord E— and ourselves awoke the echo every now and then with our guns, and the effect was prodigious. We passed the site of Aulæopolis, the temple of which no longer exists, and soon after we again moored to the bank, in the hope of another breeze to carry us on.

At night I woke up my companions and the

boat's crew, fancying there was a thief on board. N— had well nigh fired upon me as I was on the point of knocking him down, each mistaking the other for the intruder. The commotion caused by this freak of mine had not long subsided when a real thief made his appearance, and had it not been for my previous alarm would probably have succeeded in emptying our fowl-coup. As it was, he was soon discovered by one of the crew, who darted into the water after him; but he swam off and made his escape.

The calm continued so long, that we made but little progress: the river was as smooth as glass and the heat most intense, and the flies settled upon us in such myriads, that they became an intolerable nuisance. At Sondyeh, so great is the richness and variety of the crops, that you look upon a perfect garden, and the mountains trend away from the river but soon join it again. In going on shore at Eknim, to buy slippers, the town appeared quite deserted, and we heard that the inhabitants had been taken by the Pasha to construct a bridge in the vicinity. On our return we found that Lord E—'s crew had had a serious encounter from some trifling cause with some boatmen of the Pasha's, which might have ended much worse than it did. A few broken heads, however, were the only result. We tracked on the east side of the river under the finest range of mountains we had yet seen, rising nearly perpendicularly, yet showing signs, by a white ridge which they exhibited, of their having been mounted by the wandering Arabs. We arrived at length opposite a fine fore-

land, on which is a Coptic convent, where these Christians collect for mutual protection. We stopped to visit it, and, after passing through a gateway, around which many half-dressed persons were congregated, entered the quadrangle. This resembles a dirty farmyard more than a human habitation—goats, sheep, and other animals roaming about in the interior. Through a doorway which opens into an antechapel with low heavy rude arches, we approached the chapel, which is dedicated to St. George. This is of a very rude construction, possessing a miserable altar of brick and mortar, over which there is a more than usually unsightly picture of the Virgin and Child, and another representing the exploits of the patron saint. They showed us their books, Coptic and Arabic, which, they told us, their priest only, who was then absent, was able to read.

We proceeded tediously up the river and anchored at Djizneh, in order to purchase a few things we had need of. It was with great difficulty that we persuaded our raïs to start again, as, under the excuse of making bread, he would fain have persuaded us to remain here two days; but we were too anxious to avail ourselves of a fair wind, which sprang up, to allow this. The fine line of mountains which had bounded the Nile on the eastern side terminates a little below Djizneh; and, though at times we had wished them much further when they screened our sails from a favourable wind, yet we could not help missing their rugged peaks which had been constantly in view, or their precipitous sides, crossed as they had been, here and there, with many a mountain

track, or excavated into tombs or caverns. An awkward accident nearly happened to our raïs whilst our boat was moored at Djizneh. The mizen-mast of Lord E—'s boat broke and fell with a man upon it on the head of our raïs who had anchored just below. Dr. M— soon ascertained that he had sustained no serious injury, and after a short time he revived from the effects of the shock the blow had given him.

At Bellieve we stopped for the usual necessaries; and, progressing as well as the wind would allow us, the *fabrique* at Mennal became visible among the palms. We anchored in the port for a short time. Denderah, which we saw upon the opposite bank of the river, we reserved for our return; and, having limited our dilatory raïs to one hour, as the wind was now in our favour, we left the place and flew along at a most rapid pace until we were compelled to moor for the night. A full moon enticed us among the palms of the neighbouring village, and at sunrise we got out again in the full hope of being able to reach Thebes in the afternoon. We had reckoned, however, without our host; for, on turning a reach in the river, we found that the wind was against us, and were obliged for many hours to have recourse to the towing line. Being very tired, I had fallen asleep, and on awaking found that the rest of the party had gone on shore. Anxious to see something myself, I got out of the boat and walked to Gornou, where I just took a peep at the catacombs. The boat was on the wrong side for mooring; I consequently got into it again, and soon found myself at Luxor, where the rest had arrived on foot.

Before me lay the ruins of Thebes—a city which flourished before history begins, and when nearly the whole world was sunk in ignorance and barbarism, and yet, whose wonderful remains have astonished the travellers of every age and country. I went on shore by the light of the moon, which was shining brightly, and soon reached the entrance to a temple, consisting of a wall fifty or sixty feet high, constructed of huge stones, with two large sitting figures like sentinels, in the front of one of which is an obelisk, the other having been taken away to adorn the Place de la Concorde, at Paris. On the south of this entrance is a portico, or corridor, with two rows of seven pillars surmounted by stones of an immense size, to form the entablature. These pillars, having their capitals circular, resemble very much the Doric columns at Pæstum. The upper portion of them is about a third larger than the rest; but the sand has so covered the site that the proportions are quite lost. On the south side among hovels and huts stand two other rows, each of two pillars, which probably formed part of a gallery running round the quadrangle of the temple. These, in point of form, are more decidedly Egyptian than the others, having the lotus-formed capital with its fluted leaves.

We left Thebes with the intention of staying a week on our return; and, the wind favouring us, made some little progress; but, at sunset, it failed again, and we were then moored to the bank, under a lofty headland. S— and I walked to the top of it, and looked down upon the Nile, with the little English fleet of four or five boats bearing the na-

tional colours flying, as they advanced on their upward course. A glorious full moon lighted up the barren range of hills which skirted the narrow belt of land at our feet. With our sails again unfurled, we arrived at Esneh; and, after looking after our bread, as we heard that we could get none further up the river, and making a few other purchases, we went to see the remains of the ancient temple. They are (*proh pudor!*) buried beneath Arab huts and heaps of dirt and rubbish. The floor of the temple is considerably beneath the accumulation of soil, which has risen nearly up to the capitals of the pillars. All that remains of the building consists of six rows of columns, which support a roof, and are surrounded by a wall, terminated by a plain moulding, or string-course, and a circularly projecting cornice. The pillars, I should think, are from forty to fifty feet high, and about five feet in diameter, two thirds of their height from the ground; they are banded by horizontal lines: these are succeeded by perpendicular grooves, and then begins the capital, consisting of palm, vine, and other leaves—the interstices being often filled with something like the billet moulding of Norman Architecture; in several cases this constitutes the chief ornament. The capital, in some of the pillars, terminates in a circular mushroom-shaped head, whilst in others, it is scalloped and divided into leaves of a trefoil form; in one I observed the projections found on a Corinthian pillar, and also the volute supporting them, as well as in other places, on the capital. On the pillars are large beams, which support the roof, and the

walls, ceiling, and pillars are wholly covered with hieroglyphics and figures of a most grotesque form.

We walked to the temple in the evening, in order to see it by the light of the moon, and were surprised that her bright beams did not penetrate it; it appeared to us that the huts in the neighbourhood tended much to obscure it: but, on our return to the village, we found that an eclipse of the moon had taken place, and the villagers were marching about with drums to celebrate the event. Esneh, like all the other towns in Upper Egypt, is nearly destitute of inhabitants. A traveller who sees only Alexandria and Cairo, flourishing under the fostering care of the Pasha, will form a very different idea of his government to one who visits this portion of his dominions, and sees how his wars and stupendous undertakings have depopulated large tracts of his country and emptied his towns. Here, as at Eknim, the inhabitants had been marched off to construct a bridge, and the whole line of bazaars was shut up.

We visited a Coptic church, a rude building, divided by a partition, which allots the spaces for men and women. Numerous little rooms open from it, in which are the altars, and paintings of the Virgin and Child and sundry saints are suspended on the walls. They exhibited to us here several moth-eaten Coptic and Arabic Testaments, but seemed but poor professors of Christianity. Afterwards we walked to the factory, where are many hand-looms for the manufacture of cotton cloth, set in motion by eight oxen. We got our bread on board our

boat during the evening. A gale blowing from the north and continuing all night, we made considerable progress, and, in the morning, we discovered that we were not far below Edfou, whose fine temple was just in sight.

The wind continuing favourable, however, we determined to postpone our visit to it till our descent of the river, and we made considerable way through a country by no means interesting, nothing being visible but a few palm-groves on the level banks. Before arriving at Esneh, we had quarrelled with our raïs, on account of his misconduct and impertinence, a common ground of complaint with travellers, who, as Franks, are imposed upon most sadly. We here made up our difference, and promised him a sheep for having made our bread very quickly. He soon put us into good humour, by telling us that some of our friends, who had got the start of us by two days, owing to our detention for the purpose of bread-making, were only a very short distance a-head of us, having become becalmed. We considered ourselves extremely fortunate in having made our necessary stoppages during calm or contrary weather; but were not at all inclined to stop when there was no occasion, as our raïs wished, and, in spite of his alarm respecting rocks, which he declared would expose us to great danger, we made him proceed, and found nothing to cause us to repent of the step we had taken. We passed, on the eastern bank, the ruined portico of Koum Ombos, but did not land; and, on going on deck in the morning, I had a sight of the remains of ancient Syene on the eastern,

and the tomb of the sheikh, with the convent underneath, on the western bank of the river.

A pretty scene here occurred. Part of our crew consisted of two Nubian boys, who had come from the last village before reaching Syene. As we approached the Isle of Elephantine, near a small knot of palm-trees, which denote human habitations in these parts, I observed our boatmen putting into shore, and, when the boat came into shallow water, the lads were over the side in a minute, wading towards the shore. I do not know whether they were expected or not, but intelligence of their arrival seemed soon to have reached the village, for down came tripping to the water's edge a bevy of sable maidens to welcome them, and long and affectionate were the salutations. I was told they were their cousins and sisters. The young ladies wore necklaces and bracelets, and, I thought, were not without some pretensions to beauty; but some allowance must be made if I was wrong, for I had seen no nearer approach to a Venus than an amiable looking sphinx for some time. One of the lads never again rejoined us; the elder met us the next day above the Cataracts, and acted as our interpreter. But we were approaching the native element of Pyramids, and Obelisks, and Temples, the raw materials of all the work of all the Pharoahs, for the dark red granite cliffs were just visible, and we could see some boats moored in the harbour of Syene.

At a distance, we saw a tent pitched on the shore, and, on landing, found out the cause. Lord C—'s boat had, during the night, run on a sandbank, and

the raïs attempting to get it off with the sails set, a sudden gust had filled them and tipped the boat over. Lord C—, who was in the cabin, escaped with difficulty, cutting his hand and arm severely, while the whole contents of his boat had been consigned to a watery grave; and what they had contrived to rescue was now drying in the sun, not, of course, that the loss could be repaired. We congratulated ourselves that, since the Nile is wont to play these pranks, we had fared no worse than we had. We had, at length, gone from Migdol to Syene, the Dan to Beersheba of Egypt, and were on the confines of Ethiopia, a country from which the two greatest poets make the beautiful Memnon, son of the morning, to have proceeded, and which historians of later date have loved to people with monsters and strange stories.

We, however, had to do with realities, for our first aim was to lose no time in making our bargain with the raïs of the Cataracts, the hoary monopolizer of the profits of dragging Franks into the land of Cush, for monopolies have even extended eight hundred miles up the Nile. We were lucky enough to find him soon, for he was, at that moment, making arrangements, like the gods in Homer, for performing his periodical visit into Ethiopia. It was the work of a minute to commence the conference; not so to terminate it. Our friend, the raïs, had discovered (alas! who does not do the same?) that the English will pay anything, rather than be deprived of seeing what they have made up their minds to visit, and asked the great sum of two hundred and seventy-

five piasters (three pounds of our money) for taking us up the Cataracts, though, on the previous year, he thought himself well paid with one hundred and fifty. Finding he was resolute in his demand, and having ascertained that he had received the same sum from others, as we had no time to lose, in Homeric language, "the assembly was dismissed," with a promise that the raïs and his men would be at our command early the next morning. We were soon making our way over the great heights of rubbish which now cover more than half of the more flourishing town of Assouan, and, on our way to the quarries, two or three obelisks attracted our attention, in different states of developement, and one which we noticed was broken, but so situated as not to be capable of removal but by ropes from above. What a mountain has been here cut away by man's constant efforts! and how are all the Rameseses and Osirtesens indebted to their notoriety as they were more or less prodigal of their labours in these quarries. While you wander over the vast space now excavated, and look at the marks of the chisels by which the huge masses were at length loosened, you feel you would give much for the meanest artificer just to appear and tell you a little about the history of the half-finished obelisk at your feet. But all is changed from the times when the Nile bore down the huge personifications of Egypt's grandeur, to adorn some newly founded city, or commemorate some fortunate exploit. Assouan is now almost a solitude, its large area is half covered with miserable Arab huts, and a cargo of slaves, crowded together

in the filthy hovels, are almost the only visitants. I returned through a vast necropolis to the Isle of Elephantine. This, in the palmy days of Egypt's grandeur, was a series of temples, now a mass of unintelligible ruins, a fragment of a propylon and an inferior statue being all that you can distinguish. In many parts of the quarries half finished sarcophagi are also found, and, towards the north end, the Isle is prettily cultivated and deliciously green. On the height are the ruins of the ancient Syene, exactly under the tropic of Cancer.

We had long discovered that an Arab is not made of the most punctual materials, and though we were all ready an hour after sunrise, it was near ten o'clock before our Coryphæus sent us word, that he would meet us at the rapids. As sundry *mal-à-propos* immersions often take place of the contents of boats during their ascent, all our goods had been packed up and sent by land, to meet us at the rendezvous at the other side. All my friends had, likewise, preferred riding, so that I was left alone to enjoy the ascent, which, in spite of the heat, I did excessively. The wind favouring us, we soon started, and as we advanced, the scenery soon assumed a more decidedly bold and rugged character, the dark masses of granite rising out of the stream, and, on either side, the perpendicular crags, powdered with the sand of the desert, looked dark and frightful. Nature, with her grotesque architecture, seemed to be aiming to heap together in the strangest confusion, pinnacles, and domes, and battlements, one upon another, as if to ridicule man's puny efforts by her vast constructions

and unequalled grandeur. As we approached the bottom of the first rapid, father Nile, who had as yet been wending his way most soberly and majestically to the "river ocean," seemed all of a sudden smitten with a desire to frolic, and was bubbling and tumbling about in all the elasticity of youth; and darting his spray, not indeed with all the energy which the poet Lucan describes in his beautiful, but certainly exaggerated description,* but sufficiently to give some interest and difficulty to the ascent of the cataracts. We stopt at the bottom of the first rapid, where a long delay took place, the raïs not having as yet arrived. My patience was nearly exhausted by an hour's gaze on the wild and savage scene before me; when, at length, a large boat was seen above the rapids. It passed them in a moment, like a shooting star, and proved to contain the raïs and his myrmidons.

We "salaamed" each other, and interchanged a few Eastern civilities, while the crew were employed in attaching a strong cable to the bow, and two smaller ropes to the sides of the boat. This being done, the raïs seated himself, with a vast air of importance, on the bow of our boat, and gave the word of command; at which, about fifty half-naked figures took the towing line in their hands, others with poles prevented any collision against the rocks; and amidst loud cries of "Haylee Sa," and a variety of discordant yells, the first rapid was passed. We then sailed for some distance surrounded by these sons of the Nile, whom it was astonishing to see, as they

* Pharsalia, Lib. 10. 320.

struggled against the stream in its swiftest part; now and then, astride on a log of wood, with their hands acting as a rudder, gliding about at a rapid pace, or trusting themselves without any assistance to the mercy of the dashing current. The total absence of vegetation, save a solitary pine, the naked figures flitting in all directions in and out of the water, and sending forth their loud and guttural yells, formed a scene wild and exciting, even to one whose eye was rather unaccustomed to civilized life.

We, at length, arrived at a second rapid: one of our dusky friends seized the cable in his teeth, and with it darted off some thirty yards to a dark mass of granite, round which he securely wound it. The rest gave a succession of pulls, and we had left behind us the second rapid. The third was passed much in the same way, giving us some little trouble, and this in consequence of the violence of the stream, and the different directions in which the various whirlpools drove the boat; for at this point the whole course of the Nile, in three long glassy impetuous floods, was majestically gliding over the ledges of granite which interrupted its flow. The cries and pulls, however, of the men were not thrown away. After half an hour's hard work all the cataracts were passed; and, let me add, though I do not wish to detract from the exceedingly grand and savage scenery when you are hemmed in on both sides by the dark red granite, and though I think, if you are not very careful and very alert, your boat may go over, yet I may say, I see no great exploit in ascending the cataracts, which, as far as they are themselves concerned, are but ordinary

rapids. Lucan, when he tells you of their sending their foam up to the skies, Niagara-like, may have used a poet's licence, and to its full extent; but Cicero has no such excuse to entertain you with an account of the cataracts, which he calls "catadupes," as Herodotus καταδούποι, and which, he says, fell from such a height as to deprive of hearing those who dwelt in the neighbourhood.

Having passed the last rapid, a few minutes brought us in sight of palms and huts and other signs of man's habitation, among which we could distinguish our own party waiting the arrival of the boat, while in the distance I caught a glimpse of the beautiful Philæ, with its majestic pile of temples, like some old frowning castle or massive feudal fortress, as it seemed to command the avenues of the river. The pleasure of visiting this elegant spot, the most sacred isle of the Egyptian deities, Isis, Osiris, and Horus, I reserved for my descent, and sailed on under the dark granite piles, which, for a long way above the cataracts, enclose the river, not inaptly expressed by our own poet,

> "The Ethiop's line
> By Nilus' head enclosed with shining rock,
> A whole day's journey high."*

We passed through this long defile but slowly, and moored in rather an unprotected part of the river, but, from the character which the Nubians bear, felt ourselves secure. We continued our course along the river between strips of cultivated land, which slope

* See Appendix, B.

downwards from the mountains and appeared most fertile, the corn (it being now but the middle of February) beginning already to turn yellow. The precipitous granite rocks now disappeared, and sandstone took its place; the heights, though sloping, being much narrower. At sunset we were, as usual, becalmed, and took up our position under a sandbank for the night, where we were much disturbed by the odious croaking of numberless bull-frogs, who seemed to be keeping a jubilee. Besides this music, we had the jarring noise of water-wheels, which occur almost every ten yards, the buzzing of insects all around us, and the squeaking of myriads of rats, which, together with the snoring of our own sailors, formed a lullaby we could easily have dispensed with.

On the stillest morning I ever recollect, by the help of the towing-line we left our mooring-place, which we afterwards learnt was near the temple of Kardassy; but, as the moon had not been shining, we could not possibly have seen much, had we been aware of this. We seemed doomed to a slow onward movement, and therefore, finding that we were near Taphis, we took the opportunity of landing, in order to see the remains of the temple, such as they are. These consist of two porticoes, one of which is much injured: the other has an interior roofed over, and two columns in the walls at the entrance, with a capital formed of a full-blown lotus; the columns which support the roof possessing a plain circular base, and exhibiting a clumsy appearance. The depth of the building may be about twenty feet; but we did not consider it enticing enough to warrant a further search, and we therefore

regained our boat amidst a most broiling heat. We had, indeed, begun to find that we were in a climate even hotter than Egypt; and I discovered that my only remedy against the scorching rays of the sun was in wearing a straw hat with a white cloth wrapped round it. We were glad to shelter ourselves once more under our awning, or in the cabin; but, hearing that we were at Kalabshe, we were induced again to leave our retreat, to see the remains of its yet magnificent temple, which were visible from the boat.

We were soon on shore, and, with two or three of our crew, scrambling through a narrow path constructed of stones taken from some fallen building, we found ourselves, at length, in front of the *propylon*. This is connected with the river by a pier of stone one hundred and seventy or one hundred and eighty feet long, now in ruins; and on each side of it were once rows of sphinxes, but which have long since disappeared. At the end nearest the temple are the remains of some steps, which connect it with a platform thirty-six feet in breadth, in front of the *propylon*. The height of this gateway is about one hundred and ten feet, and its width eighteen or twenty; and, like those at Edfou, it is formed by two large towers joined together. Within is a court-yard, the picture of desolation; capitals, shafts, and fragments of pillars, lying about in the greatest confusion. Around it are the remains of a colonnade, uniting with the portico, which consists of four columns engaged halfway up the wall. Passing through this door, you come to an apartment, also once adorned

with a colonnade, but now completely filled with broken columns and blocks of stone. Two columns remain standing. Behind this room is the *cella*, fifteen paces by nine, projecting into the *pronaos ;* and then the *adytum*, with its walls pierced by several loop-holes : its roof is composed of single blocks of stone reaching the whole breadth, and more than three feet in thickness. Behind this, again, is another chamber, entered by two doors ; but its roof is lower than that of the *adytum*, there having been another room over it. These three apartments are covered with the usual hieroglyphics, symbolic figures, and the remains of colouring which is still fresh and bright. A coat of plaster, laid on by the Greeks, but which is now falling off, has served to preserve the original colours in a tolerably perfect state. The outside walls are covered with sculptures of colossal figures, and a statue of the hawk-headed Osiris is found within. The mole terminates in an oblong building, now in ruins, near the river.

Though the area of each of the rooms into which I had entered was strewed with fragments of stone piled one upon another, and the ornamental work has been defaced or removed, still I was pleased with the ruin, as giving me a good idea of the ground-plan of an Egyptian temple. The outer walls are left nearly perfect, exhibiting inscriptions in Greek and Armenian ; and the winged globe still exists over the doors. When entire, the effect of this temple must have been prodigious ; but it is at present fast paying its tribute to old Time, where the curiosity of travellers or barbarians has not tended to hasten its downfall.

Having fully investigated this temple, we walked over a heap of rubbish, pottery, and bones, to another, the front of which is hewn out of the solid rock, and approached by an *area* also excavated. The *cella* is thirteen paces by six; its roof is supported by massive fluted pillars; and in its walls are two recesses, with three statues in each. Behind this is the *adytum*, a room eight feet square, adorned with sculptures and hieroglyphics in a rude style. The walls of the open area in front of the temple are very curious. The sculptures portray some historical event. On one side a conqueror, in a car with two horses, is driving his enemies before him, who are fleeing towards a country abounding in various kinds of fruit-trees. Behind this car are smaller ones of the same form, each drawn by two horses, and having a female standing upright within it, and a charioteer in front. On another part is a figure of Osiris seated in a procession of naked men with clubs over their shoulders, and a variety of wild animals well executed, amongst which are lions, buffaloes, cameleopards, gazelles, ostriches, asses, and goats; the train being closed by a tall cameleopard, and its leader followed by two prisoners. Above are heaps of quivers and arrows, skins and furs of wild beasts, &c. On the opposite wall the king is represented seated, while bearded captives are brought before him with their hands bound. There are also female slaves in long robes, with high head-dresses and cloaks thrown over them; and a battle, in which is depicted the assault and taking of a town, with figures falling down. All these are in bass-relief, and executed in

spirit; they appear to represent some event which history has not handed down to us. The king of Egypt has evidently carried his arms into a country abounding in animals unknown in Nubia and the countries adjacent; the elephants and cameleopards being found only in Abyssinia and Senaar.

After having occupied ourselves for some time amidst these curious memorials of events now buried in oblivion, we retraced our steps to the boat. The cultivated land had ceased from the time of our leaving Taphis, and we now looked upon nothing but the gigantic forms of the perpendicular granite cliffs which skirt the way. Here we were compelled to row; but, from the intense heat of the weather and the force of the rapid current, we were a long time in arriving at a more open part of the river. After passing Kalabshe, our eyes were again delighted with the sight of a little cultivation: this, I should think, does not exceed fifty yards on each side of the banks for a considerable distance, but is so productive that it supplies the whole neighbourhood with food. During the unhappy wars which took place between Mehemet Ali and the Mamlouks, it is computed that no less than one-third of the Nubians died of hunger; and many of them, to avoid this catastrophe, have settled in Egypt, so dependent are they upon the regular supplies from the small tracts of land which they cultivate.

Continuing our course through a fine open country, with sandstone rocks bounding our prospect, we passed, on the western bank of the river, the temple of Dakke. As we advanced, we observed that the

barley harvest was actually commencing, and the corn was lying about in sheaves, although it was no later than the 3rd of February! Owing to the meandering course of the river, the view at times was extremely fine; the pyramidal hills forming a perfect amphitheatre round us, and rising in rugged and broken masses on all sides. The heat of the sun was terrific, and it was a tiresome job for our men to be pulling our boat against the rapid current, whilst they could with difficulty keep their footing on the steep and rocky banks. At Kolosko we moored, and fell in with a boat belonging to some gentlemen on their way from India. We were detained at this part for a considerable time, the wind either ceasing altogether or blowing decidedly against us. A favourable breeze arose one morning, and we were very sanguine as to our reaching Ebsamboul the same evening. "The wish," however, "was father to the thought;" for, though we were carried on at a glorious pace for a short time, the wind at last shifted in our teeth, and we were obliged to moor within three hours of it. Just before sunset our friends' boat passed us, having beaten us by one day.

On arising in the morning we found that we were sailing on again with a brisk north wind; and, whilst at breakfast, heard that we could see the rocks of Ebsamboul in the distance. It was not long before we were under the North Temple; and, having given orders for taking down our mainsail, as we intended to proceed no further, we commenced the examination of the ruins. The Southern Temple, which has been excavated out of the solid rock about

fifty feet above the level of the river, was the first that we entered. In front of the entrance are six colossal figures, three on either side, and two smaller ones; they are supposed to be representations of Osiris and Isis: the height from the ground to their knees is about six and a half feet. Between the figures the space is covered with hieroglyphics; and, since Isis is here represented as receiving offerings from her votaries, the temple is said to have been dedicated to her. The front is considered to be a hundred and eleven feet in height. On entering the door, you pass to a chamber thirteen paces by seven, which is supported by six square pillars, three feet square, with Isis-headed capitals; the hair is falling in ringlets, and on the head is an ornament resembling a building. The whole of the interior, including the ceiling, is adorned with hieroglyphics and symbolical figures. Briareis, the hawk-headed, ram-headed, lion-headed, and ibis-headed deities, are all to be seen, as well as Osiris receiving the accustomed offerings. The figures are yellow, with black hair. Behind this *pronaos* is the *cella*, only three paces in depth, which is entered by three doors. The *adytum* is seven feet square, with a niche where are the remains of a sitting statue. The sculpture and hieroglyphics of both the rooms are in a state of good preservation, and are apparently well executed. These rooms have been used by the Nubians as a place of defence against the incursions of the Bedouins.

A little to the south is the *beau idéal* of Egyptian architecture, facing nearly east, discovered by Burck-

hardt, and exhumed by his industry and that of Irby and Mangles. The exterior front of the excavation, before which are four immense colossal statues, was found, upon measurement, to be one hundred and seventeen feet high and eighty-six feet six inches wide. The entrance is in the centre, surmounted by a frieze, torus, and cornice; and over these a figure of the hawk-headed deity, twenty feet high, to whom two female figures are making offerings. Below him is a small statue of Isis, and a terminal wolf. There is a moulding round the temple, and a row of monkeys, twenty-two in number, eight feet high.

Anywhere but in Egypt and Nubia these proportions would be colossal; but to the East different rules apply. What is the antiquity of the oldest remains in Europe compared with that of the Pyramids, upon which Abraham and the Patriarchs may be supposed to have gazed? What comparison can the greatest efforts of more civilized ages bear with these stupendous labours of Mizraim in the world's infancy? I own that, barbarians as they were who formed them, there is an indistinctness of builder, of age, and of purpose connected with these temples, which, independently of other considerations, gave me a feeling of wonder and awe, to which I could make no approach among the more finished and exquisite sculpture of the Acropolis. Conceive a figure, to the top of whose head-dress you can hardly look without straining the eyes, and by whose Brobdignag dimensions you appear but an elf, as your six feet comes but halfway up his leg!

But to come to detail. The four colossal figures, two on each side of the entrance, have been cut out of the solid rock, together with the chairs on which they are seated; they are at a distance of eight feet from the temple, to which they are attached by merely a narrow piece of stone. One was measured, and proved to be seven yards across the shoulders; and his height fifty-one feet from the ground, not including the head-dress, which is fourteen feet more: the whole figure, therefore, if standing, would be nearly seventy feet high. One is completely destroyed, with the exception of the legs: on the arms of all the rest are hieroglyphics, and traces of stucco and red paint; and their countenances are expressive, and exhibit Grecian features.

Upon entering the temple, there is a hall fifty-seven feet by fifty-two, the roof of which is supported by a double row of colossal figures, thirty feet high, with their turbans reaching to the ceiling, producing an extremely fine and overpowering effect. The whole of these figures are representations of Osiris, having their arms crossed, with the scourge in one hand and the crosier in the other. The square pillars to which they are attached, four on each side, are five and a half feet square. Hieroglyphics and sculptures, as usual, adorn the apartment; and on the wall on either side of the doorway are represented battles, in which the gigantic hero is destroying his enemies with arrows. The storming of castles; the taking of prisoners; processions of captives, some clothed in skins, some bare-headed, others with bushy hair and beards, or with caps composed of strips of

palm-leaves; and sacrifices, are here found depicted. The second hall is thirty-seven feet by twenty-five, and contains four pillars, four feet square. Behind this is a long narrow chamber, thirty-seven feet by ten; in which is the entrance into the *adytum*, a room twenty-three and a half feet by twelve: in the middle is an altar; and at the end are four colossal figures seated, eight feet high. The first is a hawk-headed deity; the second a beardless figure, resembling Minerva; the third bearded, with a head-dress; and the fourth bare-headed and bearded. The remaining rooms of the building are side-apartments, into which there is a communication from the main part; they are furnished with benches at their sides, which probably answered the purpose of seats. Such is the description of this stupendous temple, as to the date of which no clear light has arisen from the time that it was first recovered from the overwhelming desert. There are no marks of violence upon it, and time and damp seem to have committed the only injuries which it has hitherto suffered. If the hero, who cuts so great a figure upon the walls, be the same with that represented in the sculptures at Thebes, it cannot be of later date than that temple. As the name of Rameses the Second occurs repeatedly, the most probable supposition is, that at Ebsamboul was one of the ancient rock-temples, which was afterwards enlarged and adorned by the victorious Sesostris in commemoration of his victorious arms.

CHAPTER III.

Ibrim. — Dehr. — Kolosko. — Dakke. — Philæ. — Descent of the Cataracts. — Koum Ombos. — Edfou. — Medinet Abou. — Thebes.

Having now arrived at the limit of our voyage up the Nile,* we turned our boat and prepared to descend the stream, which had borne us so many miles towards its source. It being the custom to ply the oar on the downward course, the main-sail was taken down, the towing-line dispensed with, and the seats for rowers were arranged; and having fully satisfied our curiosity, and left memorials of our visit in the sandstone, we entered the boat, with her head turned down the stream. Here, with a sheep which we had bought, a bottle of wine, some coffee, and our pipes, we passed a pleasant evening, not forgetful of our friends in England. The north wind, to which we had been so often indebted, was now directly in our faces, and considerably hindered our progress; and our crew were too ready to avail themselves of any excuse for declining to proceed. We insisted, however, on their exerting themselves, and at last gained our point. We passed Lord C— on his upward journey, and at sunset found ourselves under the lofty heights of Ibrim.

* Ebsamboul is in lat. 22° 20′ 11″, and N. long. 31° 40′ 57″.

This commanding site, on which was built a town by the Bosnian soldiers of Sultan Selim, is now deserted. Its ruins, which seemed extensive, we did not visit, nor the grottoes which we saw excavated in the rock. Rowing steadily along, we reached Dehr, about three hours after sunset, where our crew determined to rest for the night; stating that there was a sandbank in advance of us, which it would be impossible to pass in the dark without danger. In the morning we visited the temple, after having followed our guide thither through a long grove of palm-trees interspersed with low huts. It is situate on the side of the desert, from which it is excavated, with the exception of the portico, a triple row of four columns, built with the wall before it; all these, except the last row, are in ruins. On entering the temple, there is an apartment, the roof of which is supported by two rows of three columns, very coarsely sculptured and covered with hieroglyphics. Behind this is a smaller apartment, with a niche at the further end for four figures. The *cella* is thirteen paces square, and on each side of the *adytum* is a small chamber having a communication with it, over which is the winged globe. This temple is certainly very ancient, and was probably erected in the infancy of art, and before those at Karnac and Gornou.

By the help of our oars and sail we reached Kolosko in much less time than we had accomplished the same distance on ascending the Nile, the course of the river here being due north and south. I landed with Abraham to buy fowls, and procured from a *jelap* three capital curbashes and some ostrich

eggs. Below Kolosko there is little cultivation on the river-side, and the mountains, rising precipitously with grotesque forms, approach close to the bank. Having arrived at Sabooa, I started off for the temple, which is so completely buried in sand that little of it is visible. One or two sphinxes are still protruding their noses from amidst accumulations around them, but they are becoming every day more and more covered by the encroaching sand. The temple is half excavated in the rock, and, from the rudeness of the construction, is evidently of a very early date.

The wind blowing very strongly from the north-west, we were driven any way but the right, and during the whole of this day did not make anything like ten miles an hour. At nightfall the wind fell, and we then insisted on our men setting to work, which they did in good earnest throughout the night, and, on waking in the morning, we found ourselves at Dakke. We went on shore to view the temple, which is seen from a great distance, and is in a tolerable state of preservation. It is entered through a *propylon*, which is ninety feet across, fifty feet in height, and, at the base, eighteen feet in depth; a gate being in the centre, with a cornice and torus. On the outer wall are no hieroglyphics; but the wall within, and the sides, are covered with sculptures, and contain many Greek and Egyptian inscriptions. The court between the *propylon* and *pronaos* is forty-eight feet in length; and you enter between two pillars, halfway in the walls, with capitals as at Philæ. The *pronaos* is ten paces by seven, and

its roof is made of huge blocks of stone, fifteen feet in length. Behind this is an apartment only four paces in breadth, which communicates, by means of another door richly ornamented, with the *adytum*, a chamber six paces square. Behind the *adytum* is another room, in which there is a door which leads into the space enclosed between the temple and a thick stone wall running round it, of which only the foundations remain; the hieroglyphics here are beautifully executed. Many inscriptions about the *propylon* prove that this temple was dedicated to Hermes; one being of the tenth year of Tiberius, and another of the twentieth of Hadrian. In later times, the Greek Christians turned this temple into a place of worship, and the Virgin and saints are strangely blended with hawk-headed deities and hieroglyphics. The building is of sandstone.

The wind beginning to blow almost a hurricane, and all further progress being out of the question, we determined to rest here, under the shore, until the force of the wind should abate; it, however, continued nearly the whole day, and it was not till four P.M. that we got away from Dakke, being frequently obliged to moor again on account of the violence of the wind. As our men had rested all the day, we intended that they should work during the night; but to this they objected, and it was only after a long and angry debate that we succeeded in getting them under our command. We, however, made scarcely any progress, and invited our friend Mr. S— to join our party and smoke his pipe. He was kept a prisoner on board our boat, his own not

being forthcoming when he wanted it; we, at last, had tidings of its having gone to a temple at some distance, and it was not till long after midnight that she made her appearance. We soon became tired of drifting down at the rate of a mile an hour. I went on shore with Abraham to buy some eggs, and walked through a line of huts three miles in extent, which constitutes the village of Gyrshe. The villagers came flocking around us, (at least, the male portion of them,) and formed a retinue after us, with spears and ornaments of different kinds for sale; whilst the females, running away, half hiding their faces, and then peeping out from behind their doors, brought Galatea forcibly to one's mind. After a long bargaining, with half the village at our heels, I bought a scent-bottle and a good spear; and, on getting near the boat, I purchased a Nubian girl's dress, which I afterwards nearly spoilt in attempting to clean it. It is really quite surprising how these people contrive to support existence on the narrow slips of land they are enabled to cultivate; each wheel paying three hundred piasters, and each date-tree one piaster. Their whole subsistence consists in the produce raised from these two sources. They seem quiet, well-disposed, and honest,—their countenances are better than those of the Arabs and somewhat darker; and they have all spears, and knives, and small shields of buffalo-skin.

I soon overtook my boat, which made but little way against the strong wind. At night our raïs again displeased us, for, about sunset, having arrived at the narrow pass called the Door of Kalabshe, he

insisted on mooring under the bank, and remaining there till the wind was lower; being afraid, as he said, of the rocks. Nothing we could urge had the effect of inducing him to move; and, accordingly, we passed the night under a rocky eminence covered by the sand of the desert. We had been for a long time discontented with our raïs, who, whenever he was desirous of stopping, boldly asserted that there was a *gebel*, or a *hadjar*, or some other formidable object, a-head of us; but the threat of bastinado, which we freely used on these occasions, did but make the old fellow sulky and out of humour. We therefore resigned ourselves to our fate; but, before daybreak, our ears were saluted by the pleasing sound of our sailors' oars, and by nine, P.M., we had passed through the narrow gorge which separates Kalabshe from Taphis. Here we found the wind as bad as ever; in fact, we were exposed to a perfect hurricane, and going on was out of the question.

The whole village soon collected around us, bringing with them spears, knives, beads, coins, &c., in order that we might become the purchasers of them. At about two, P.M., fancying that the wind was a little lulled, we ventured to unmoor; our progress was, however, next to nothing, and for the next three hours we could distinguish the same long reach, with the Door of Kalabshe at the end of it. All night, like Milton's angel, we held our way, our crew behaving better than was their usual habit, and, long after we were in our beds, gladdening our hearts by the sound of their oars upon the water. On

awaking in the morning we discovered that we were among rocks of granite, and within sight of the temple at Philæ. We soon moored in our old position above the second cataract, and directly despatched a messenger for the important raïs, without whom nothing can be done, intending to devote the morning to the ruins. We made the best of our way to the temple, where we learnt that the raïs would soon arrive with another boat, and would be at our service.

The island of Philæ is one thousand feet long, and four thousand broad in its widest part; and in its most southern point it is protected against the force of the river by a wall built of huge blocks of stone, which is carried round the island, but not with such a strong defence as at this part. The soil is to a very slight depth, and the granite rock often peeps through it.

It was the most sacred spot of Egypt, where the priests only were allowed to land, where Osiris was particularly worshipped, and where they suppose him to have been buried. His mysterious history is curiously illustrated in the sculptures of a retired chamber lying nearly over the western *adytum* of the temple. His death and removal are there described; the number of twenty-eight lotus plants points out the period of years he was thought to have lived on earth; and his passage from this life to a future state is indicated by the usual attendance of the deities and genii who presided over the funeral rites of ordinary mortals. He is there represented with the feathered cap which he wore in his capacity of

judge of Amenti; and this attribute shows the final office he held after his resurrection, and continued to exercise towards the dead at their last ordeal in a future state. In the same part of the building I was much interested in the whole operation of embowelling, embalming, swathing, and preparing a mummy, represented in a sculpture; while the couch on which the body reposed, differed little in fashion from many I have seen in modern drawing-rooms, terminating, as its sides did, in a lion's head.

The whole island exhibits at present a succession of ruins of different ages; and the temple, its greatest attraction, is at the south-west corner of it, commencing from its extreme end. It is approached through a long narrow court, at the entrance of which are the foundations of another temple. From this spot a colonnade, in continuation of six columns of this temple which are still standing, originally extended for two hundred and forty feet along the edge of the river to the grand *propylon:* of this colonnade, thirty-two columns still remain. Near the six columns of the ancient temple is a small granite obelisk covered with hieroglyphics and Greek inscriptions, one of which relates that Ptolemy had made offerings to Isis and other deities of this temple. A wall, roofed with large flat stones, appears to have accompanied the colonnade; and in it are eight windows, and a staircase leading to the river. This may have been used for shops, as we see in our own day in Gothic edifices, where shops are constantly obtruding themselves upon our notice from amidst the sacred precincts of the buildings. On the opposite

side is another piazza, of which fourteen columns still stand; but it is not so extensive nor so fine as that which we have already noticed, and is occupied by chambers. At the entrance of the *propylon* are the pedestals of two granite obelisks which have been removed, and the remains of two sphinxes much injured. The *propylon* is about ninety feet long, and rises in two massive towers in the form of an imperfect cone, as at Edfou. Several colossal figures are described upon it in intaglio, as well as many sculptures and hieroglyphics: Isis, twenty feet high, with the moon over her head; the hawk-headed deity; a hero crowned; the serpent, and winged globe, are among the figures represented. In certain places the plaster is yet seen with which these figures were covered when the building was used as a Christian temple by the Greeks. Near at hand are several tablets, which relate, in Greek and Latin, that the persons named in them came to the temple to worship the great goddess, Isis.

Within the *propylon* is the *dromos*, a court seventy-two feet by sixty-four, on the western side of which is a building, like a small temple, divided into chambers and surrounded by a portico; it is called Bait-el-Houssan: and opposite the wall are the ruins of a dilapidated building which is named Bad-el-Sulton. At the north end of the *dromos* is a small *propylon;* passing through which, you enter the *pronaos*. This is very magnificent, and contains ten massive pillars with varied capitals of palm-branches and lotus-leaves, which are ranged around the three sides. The figures sculptured on

these columns are painted in the most vivid colours ; and the ceiling, which is of a bright azure, is decorated with stars, and the usual religious emblems and devices. Behind this is the *naos*, or temple itself, consisting of eleven small rooms on the ground-floor, filled with sculptures and hieroglyphics ; and on the right is to be seen a tablet which records the names of the French *savants* who had explored so far, when accompanying the French army. These chambers are very close, and nearly choked up with sand and the excrement of bats: in one of them are two monolithic niches, which have been wrought with great care, and are adorned with a cornice moulding and winged globes. This portion of the temple is supposed from its style to be by far its most ancient part, and to have had connection with an idolatry of greater antiquity than the temple itself. In the *sekos* is the representation of the hawk, which was probably the object of worship before the introduction of Isis, Osiris, and Horus as the deities of the Egyptians. The hawk-headed deity generally appears in company with Isis.

Hadrian, who repaired the temple at Kalabshe, was probably the builder of the more modern parts of this edifice. Of the superb structure, though half filled with rubbish, and designedly mutilated by the savage hordes into whose possession it has fallen, much yet remains. We had as yet seen nothing at all comparable to it, either as regards extent or elegance; and, having roamed for some time through its deserted chambers and corridors, we felt loath to leave so lovely a spot.

We had just ascended by means of a stone staircase to the top of the *propylon*, in order to get a view of the whole extent of the temples, when our dragoman arrived to inform us that he had seen the old raïs, who was engaged in bringing a boat of the Pasha's up the cataracts, and that he would be ready for us shortly. We hastened immediately under a scorching sun to our boat to await his arrival; but, after having remained there an hour without hearing anything of him, we began to grow impatient, thinking that he intended to put us off till the morrow, (for no Arab seems to think time of the least value,) and again sent away our dragoman in quest of him. On his return after the lapse of another hour with the raïs, we found that an accident, which had happened to one of his men, had been the cause of the delay. As, in ascending the cataracts, it appeared to us that there was no necessity for removing all our things, we determined on this occasion to take out of the boat our crockery only, and to send them on with Hassan our cook by land, whilst the rest of our chattels should accompany ourselves on the water. The raïs now came on board, and, together with his right-hand man, seated himself close by us with the usual salutations. He gave the word of command, and immediately a dozen naked Nubians stepped into the boat, and seated themselves at the oars; when, having pushed us off, we approached the cataracts at a rapid rate. No despot could have his commands more speedily attended to than our raïs whilst directing our movements, as he stood upon the prow of our boat. It

required, indeed, no little skill to pilot us among the granite rocks, as, from the low state of the Nile, the fall was more than usual; and if we had come in contact with the granite rocks, which project into the river, we must have suffered severely. As it was, we shot down the first two rapids impetuously, though safely, notwithstanding the narrowness of the channel in many places. The last rapid alone required any length of time; our men being afraid to proceed without ropes, which they made fast to a rock, and so lowered us down by degrees as they passed them through their hands. Having descended the last rapid, we paid the raïs, who, having taken a glass of our brandy with his men, took leave of us; and, long after we had pushed off, we could see them all, as they watched our downward movement from the ledge of rocks where we had left them. The raïs, who had conducted us up and down the cataracts, was a fine old man with a white beard, but skilful enough in fleecing travellers in Egypt, as we had experienced. The descent of the rapids would be dangerous, if attempted by any one unacquainted with the river; and at the time of the year when the Nile is low, particularly, the fall of water is considerable, and the surge beats high. The figure of our white-bearded pilot, his half-naked sailors, the bare granite rocks rising on each side in black perpendicular masses, the islands dividing the river into many streams, all bubbling around us, and our boat making its rapid course between rocks half covered by the water, made our passage down the cataracts an adventure which I shall long remember.

Having arrived at Assouan, we moored in our old quarters for the night. The place appeared different from that at which we had formerly rested, being now filled with Frank boats, having friends of ours on board. Being in want of many necessaries, we did not urge our men to proceed till the following morning, when we left our moorings, in hopes of reaching Koum Ombos, by the close of the day. A great improvement had taken place in the weather; the night had been very sultry, and a delicious calm formed a delightful contrast with the stormy winds which we had lately experienced. Our progress was, however, but slow; and, the men pulling lazily in the wide reaches, where was very little current, the last rays of the setting sun had been visible in the horizon, before we came within sight of Ombos. Having reached it at last, and got our boat under a steep bank; we contrived by the light of the moon, to clamber up a sand-bank ankle-deep in sand, and rubbish, and worked our way up the lofty hill on which are situated the ruins of Ombos. Our Arab boatmen accompanied us, armed with sticks; but the cook, a great coward, would not join our party, until we consented to take a pistol with us. These precautions were, however, by no means necessary, for we saw not even a dog to molest us; and, whatever Ombos may once have been, nothing now marks its site, but the ruins of its huge temple, standing amidst deserted huts, all half buried in sand. We took our lantern with us, in order to do our best towards seeing this once stupendous edifice; and thus contrived to get a sight of its columns, which much

surprised us, accustomed though we were to the vast proportions of Egyptian architecture. The ruins are of no great extent, and what remains of them are buried, three-fourths of their height, in sand. They consist of thirteen pillars yet standing, which are twenty feet in circumference; and, if wholly excavated, would probably be thirty feet high. They are covered with the usual sculptures and hieroglyphics, amongst which the crocodile, which was here especially worshipped, repeatedly occurs, and their capitals are formed by palm, doum, and lotus-leaves. Near this temple are the remains of the temple of Isis, nearly buried in the sand, but still retaining the vivid colours with which the ceiling was covered. One of its stones has been measured, and was found to be twenty feet five inches long, six feet ten inches wide, and four feet nine inches thick. Having wandered about to our satisfaction, the deep sand hindering our steps, we slid down to our boat; and, after having given orders for floating down to Hadjar Silsili, we prepared for rest.

At daybreak, the projecting mountains of Hadjar Silsili, so called from the chain once said to have been placed across the river to impede the navigation, were in sight. The Libyan and Arabian mountains here approach each other in a precipitous range; while the river, narrowed in its breadth, flows with much velocity between. The excavations are immense, and whole mountains of sandstone have been cut away to construct the imperishable monuments of ancient Egypt. The rock on each side is excavated to a great extent. We first entered the quar-

ries on the eastern side, which are approached by galleries hewn in the solid rock, the quarries themselves being vast circular cavities, with passages communicating from one to another. On the sandstone, which is of a fine quality, the marks of the tools of the workman are constantly visible; and blocks are to be seen in various stages of forwardness. The surface of the rock, whence the masses have been removed, is beautifully smooth, and the appearance is as though the tools employed in cutting the stone had been of a very fine description. As you stand in these quarries, with their precipitous sides towering above a hundred feet over your head, you cannot but feel surprised that a nation, so comparatively ignorant in many particulars of modern science, should have succeeded in overcoming so many difficulties in the quarrying and removing such immense stones. You feel the vastness of their conceptions, and that they were, indeed, giants in all that concerns architectural design and labour. On the western side, the excavations are not so large; whilst, fronting the river, there is a curious gallery, supported by pillars of the uncut rock.

The morning was so fine that, after my long walk, I could not resist gratifying my wish for a dip in old father Nile. I had got in, and was gradually entering deeper water, when the incessant cries from the boat of "*timshak*" (crocodile) made me think it would not be very advisable, at the expense of a leg, to prosecute my amphibious propensities any further. A little down the river, I saw a melancholy sight. A whole village, men, women, and children, under

the escort of three or four mounted officers and a few soldiers, were forced from their homes, and pressed into the Pasha's service to make some canal. As he has no Syria or Asia Minor now to employ his energies, he turns his attention more than ever towards improving the resources of Egypt, or, more correctly speaking, towards filling his own coffers more speedily. None of the Pharaohs ruled Egypt with a more iron hand than does Mehemet Ali; but, while he makes a monopoly of everything, in spite of treaties and protocols, and undertakes his works, profitable in themselves, in his present cruel manner, he can add little to the real prosperity of Egypt. The situation of Copts, who are not allowed to serve in the wars of Mahometans, lest a Moslem should meet his death by the hands of an infidel, is now much envied. They are employed in the public offices, as clerks or accountants; and, Mehemet Ali never allowing religious prejudices to interfere with his plans, they often rise to situations of great emolument; while the native Arabs often resort to the cutting off a finger or the putting out an eye to avoid the intolerable hardships of the conscription. Among our sailors, we had more than half *trunci* of an eye or a finger to escape his levies. Report says, that he is still not to be outdone, as he is constructing a regiment which shall draw the trigger from the left eye. Who will gather in the promising crops of this year, I know not, the villages being so cleared of their population.

The magnificent *propylon* at Edfou became, at last, visible in the horizon; and, whilst the fading colours

of one of the finest sunsets I ever beheld were lingering in the heavens, we anchored at the nearest point to it. I am one of those who like the first sight of a ruin by moonlight; and, consequently, soon started off to see the temple. On our road we passed a large encampment of Bedouins, with their horses tethered, and themselves sitting in groups round their tents. We learned that they were on their road to Senaar, but that they were delayed on their march by command of the Pasha, in order to procure men for his canal, for which purpose parties of them were visiting the several villages. After walking for about twenty minutes, the noise of sundry barking dogs told us that we were not far from Edfou; and, after passing through the usual filthy and half deserted lanes of an Arab village, the temple broke upon our view. As I had seen it from the river, it had put me in mind of the prints I had seen of Durham Cathedral, or of some views of that of Exeter. Standing now underneath it, it appeared to me to resemble the massive towers which so often flank our old Norman castles. Though not of an elegant shape, it is of a gigantic size; and, seen by the moonlight, which cast its broad dusky shadows over the miserable huts at its base, it seemed even larger than it was in reality. Passing the gateway with the customary emblems over it, we entered the *dromos*, which is surrounded by a colonnade, the pillars being headed by the usual capitals. The interior, though not much injured, is choked up by rubbish and building, which might, at a small expense, be removed. Under the portico, the filth has

accumulated nearly up to the capitals, and the entrance to the *sekos* is entirely blocked up. On the top is an Arab colony; but I could find no entrance into the interior. The next day, however, I procured a candle, and squeezed myself through a hole into a dungeon-like room. Around the building is a wall to enclose it, and it is all on the same gigantic size as the *propylon*, which is ninety feet in height and thirty feet wide at its base, the dimensions at the top being only seventy feet by eighteen. The whole area is four hundred and forty feet by two hundred and twenty: and the largest pillars are twenty-one feet in girth, and forty-two feet in height.

Returning to our boat, we were induced by the beauty of the evening, and the singularity of the scene, to wander amongst the tents on the bank; and, while standing before that which appeared to be the best, we received an invitation from the commanding officer to enter and smoke a pipe. We immediately complied, and occupied the vacant places which were made for us in the divan, though, I am afraid, we showed our ignorance of Oriental politeness by intruding our slippers on the carpet. His tent was very superb, and the bright costume of the inmates, as seen by the light in the centre, formed quite a picture. Our arms, which we carried with us, afforded much amusement; and our host asked, through our interpreter, the usual questions, as to where we had been, where we were going, and how we liked Egypt. To all these he received satisfactory answers. He then asked if we wanted anything. On being told that we were in want of char-

coal, geese, tobacco, and some other trifles, he said that he would send immediately to the Sheikh el Bellad, previously to his being employed at the canal, and make him procure the articles we were in quest of. I dare say he was not sorry to show, in the presence of the Franks, with what absolute authority the Pasha's representative is armed, and would not have been over scrupulous as to any inconvenience to which he might put the Sheikh. We thanked him for his good intentions, exchanged a few more civilities, and adjourned to our boat. Being anxious for his assistance in procuring the articles we required, we sent him from our boat a bottle of brandy, as an inducement to a little activity in our service. He represented himself as a colonel in the Pasha's army, though born a Russian subject at Mazan, his name being Ali Effendi Bibase. In the morning we invited him to breakfast with us, and, though a gentlemanly person in exterior, he certainly did not shine in our estimation as our companion at our morning meal. He put his knife and fork into the wrong hands, drank brandy in large quantities in his tea, and showed all the petty manœuvring of the East, by trying to get out of us all that he could, begging for powder, &c. Being anxious to see the *propylon*, I again walked off in the direction of it, leaving my friends with the colonel, who told them on parting that he should be at Cairo in twenty days, and that it would give him great pleasure to entertain them *à la Turque*. After he was gone, his servant (I hope, *clam domino*) came down to beg another bottle of brandy, and the Bedouin captain said that he would let us have horses

to ride to Elkab for the double-barrelled pistol, which had amused them all on the night before.

I had reached the temple of Edfou, where my friends soon joined me, and felt how wise I had been in getting my first view of it by an Eastern moon. Though, as a matter of course, I became better acquainted by daylight with its vast proportions and details, yet I must say that I preferred the dim obscurity of my first visit, to the bright outline of its several parts under a dazzling eastern sun. The ascent to the top of the *propylon* I found very easy, and was delighted with the view from it, comprising the eastern and western ridges of mountains, and a fertile plain of nine or ten miles in diameter. The sculptures presented nothing of any great novelty, and consisted chiefly of hawk-headed deities, and animals of various kinds, with various unintelligible symbols; the only thing that struck me particularly being the great size of those on the *propylon*. After endeavouring in vain to enter the *sekos* from the top, amongst a collection of filthy Arab huts, we started for our boat. On our road we passed the new canal. The Fellaheen were working in companies of fifty each, to whom a certain portion of the work was allotted, whilst taskmasters, armed with long whips, were incessantly applying them to the shoulders of the lazy and refractory. One, in particular, was rushing up and down the banks, and spreading the utmost terror wherever he came, as he distributed blows and lashes with much force and little discrimination. It was a painful thing to see human beings thus treated like brutes, and, whilst witnessing their degradation

and toil, I was forcibly reminded of the labours of the children of Israel.

Having regained our boat, the sailors plied their oars vigorously, and in three hours we were at Elkab. Here we went on shore to visit the grottoes, which we reached after a walk of about a quarter of an hour over the ruins of the ancient town, which in many parts are now covered by the sand of the desert. The wall, formed of burnt brick, of great thickness and height, still stands, and, to judge by the remains, the town must have been once considerable, though now uninhabited. About a quarter of a mile beyond, in the side of the mountains, are the grottoes. They are a series of tombs hollowed in the rocks, and some few of them still excite the interest of the traveller from the paintings with which the walls are adorned, illustrative of the customs and habits of the ancient Egyptians. Agricultural labours, the vintage, boats under sail, or being towed, cooking, funeral processions, a water-bearer, cutting trees, a feast with musical instruments, catching and salting fish, a farmyard, a master and mistress sitting with a monkey eating grapes at their feet, are all delineated in their rude style. We were, in fact, introduced to the private life of those who lived three thousand years ago. Within these tombs are often statues much defaced; and in an adjoining chamber are the sarcophagi, which have been all plundered for the sake of the treasures which they contained. Indeed, over the whole declivity of the hill, and for a considerable distance in the plain, human bones and portions of cere-cloths lie scattered in every direction.

Having ordered our boat lower down the river, we returned over the edge of the desert by a curious excavation in the rock, which had been probably used as a quarry, but the sandstone had been cut so as to resemble a building, portions of the stone having been left as pillars. Crossing some land which yielded to our feet, and from which the Nile had only recently retired, we soon arrived at our boat, but indeed found it no easy matter to get on board, as the boat could not be brought near enough to prevent our having to walk on mud which would scarcely bear us up. Our crew came to our assistance, but as they were knee-deep in mud, could do little for us. After some consultation, we ended our dilemma by divesting ourselves of our nether garments, and, assisted by our men, wading to our boat as well as we could. We were all pretty tired, and having soon retired to rest, were much pleased on waking at sunrise to find that Esneh was in sight.

We staid at Esneh the whole day, our raïs being in want of bread, and anxious to lay in a supply of that necessary article whilst in the cheap district of Upper Egypt. Our day was spent in reviewing the temple of Esneh, and it was only by a little expostulation that we were rejoiced in the evening by the sight of our crew returning from the bake-house, bearing in their outer garments the baked loaves they had just got out of the oven. Our provision having been taken on board our boat, we started for Luxor, our raïs promising us that we should see it at sunrise. I never saw a crew pull more lustily or steadily as they kept their stroke to their favourite song of the Pro-

phet; and long after I had retired to rest, I could hear their well-timed oars and rough guttural voices, both one and the other exerted in a way I had never witnessed before. Where there is a will there is a way, in Egypt as elsewhere, and I must say for the credit of my Eastern friends, I have never had reason to doubt the promise of an Arab.

I awoke early, and on putting out my head, found that the strength and voices of the men had not been exerted in vain. We were moored among some other English boats close by the ruins of Luxor and within a walk of all that remains of the hundred-gated Thebes. A party of our friends, who had taken at Cairo a boat too large to go up the cataracts, had hired at Assouan a boat by the job to convey them to Ebsamboul and back, and consequently, having met with no unnecessary delays and obstructions, had gained three days upon us. Good luck had attended them at Esneh, where they arrived during the time of the Pasha's visit there, who, on learning that a party of Franks was moored near his steamer, in which he performs these progresses through his dominions, sent his dragoman on board with an invitation to pay their respects to him. To the dragoman's invitation they returned the cool English answer, that they were at breakfast, but would be with him in an hour. On arriving in the Pasha's presence they were treated most affably: coffee was introduced, conversation entered into, and on their rising after a ten minutes' interview, they were pressed to stay longer. When at length they left, they received another invitation to stay with his Highness

at his palace at Fayoum, where he threatened a visit.

But I forget I am at Thebes, and if my reader is half as anxious to be introduced in my pages to this wonder of the world as I was to visit it, he will not thank me for detaining him. After taking a hasty glimpse of Luxor, which I had seen on my upward passage by moonlight, I started for Carnac; and, shaking off all the volunteer guides, who pressed themselves upon me very urgently, followed the track which leads to the ruins. The distance of the temple is about a mile and a half; the day was hot and the road deep in sand; but who with a particle of enthusiasm in his composition could feel fatigued when the ruins of Carnac were to be visited for the first time? The elegance of the ruins at Philæ had much pleased me, and the beauty of the position is unequalled in the East. Edfou had astonished me with its colossal proportions, and as I came first in sight of its immense *propylon*, its similarity to some of our old massive cathedral towers gave me an additional interest in it —but who would compare either of them with Carnac? I felt glad on every account that I had not visited Thebes before, as I am sure many things which had much delighted me must have lost by the comparison. I entered by the most westerly of the two *propyla*, which face towards the south, and after passing that, and walking through a small temple of very elegant proportions and workmanship, but now nearly choked up with rubbish, advanced into a court surrounded by a peristyle, having a lofty *propylon* towards the west and looking on the fields towards the river,

whilst towards the East are the most surprising and colossal specimens of the temple architecture of Egypt, the celebrated portico, consisting of no less than one hundred and forty-four columns of vast dimensions supporting a massive stone roof, and the whole still bearing the faded and uninjured tints of the most vivid colouring, and decorated with the usual figures and hieroglyphics cut in the best and deepest style of Egyptian art. The *pronaos* is one hundred and seventy feet by three hundred and twenty-nine, supported by a central avenue of twelve columns sixty-six feet high without the pedestal and *abacus*, and twelve feet in diameter, besides one hundred and twenty-two of rather less gigantic size, forty-one feet nine inches high, and twenty-seven feet six inches in circumference, distributed in seven rows on either side of the former. In the *dromos* of the temple stands a gigantic pillar, one of many which formed an avenue from the *propylon* across the court, but now left alone in his glory, and at the entrance of the portico stand (one on either side) two gigantic figures much mutilated, with one foot advanced. On the walls are the usual subjects portrayed. Victorious monarchs advancing to meet some monster-headed deity, who looks as amiable as he can at the intended honours. Homeric-looking warriors standing up with one foot advanced in curiously fashioned war-chariots, with a bow at full stretch tightly grasped in their hands, and behind them a long retinue of captives, the *élite* of whom they have conquered, to grace their triumph. Among the number of those who are thus ignominiously treated, is a person who, from the

Jewish cast of his countenance, and the inscription which Champollion* reads, Jehouda Melek, King of the Jews, is generally considered to be intended for Rehoboam, and is supposed to refer to the capture of the Jews under that monarch, by Shishak, King of Egypt.†

The scene on entering the portico is truly indescribable. The mellow light of an eastern sun penetrates, though but faintly, through the injuries in the roof and masses of stone and rubbish which lie about in all directions, and wherever the eye turns, through a vista formed by a long line of columns, the view is terminated by some massive *propylon* in ruins, while the position of the columns themselves, some standing as originally placed there, others a little out of the perpendicular, and some few wholly uprooted and only retaining anything like an erect position by leaning on their neighbours, form an effect picturesque indeed, and striking, but strangely in contrast with what must have been the character of the building in the palmy days of Theban grandeur.

I left the portico by its eastern side, climbing over the wall, which encloses it. Here, amidst almost chaotic confusion, stand two obelisks, the tallest in Egypt, and nearly a hundred feet high, with the mutilated fragments of two others, the remains of four obelisks, which ornament the approach in that direc-

* See Appendix, C.

† "This king of Egypt is totally omitted by Herodotus and Diodorus, though Manetho mentions him under the name of Sesonchis, as founder of the twenty-second dynasty."—*Wiseman's Lectures*, vol. ii. p. 154.

tion. The space which the temple, or rather temples, cover, is a mile in diameter, but with the exception of the portico, which I have described, a hypostile building, a few gateways and many *propyla* at the extremities, so complete is the devastation that little is left to give an idea to travellers of its original appearance. After wandering for two or three hours about the ruins, I retraced my steps, taking my way, however, through the most easterly of the southern *propyla;* and passing subsequently through the others, I found that I had hit on the avenue of Sphinxes which once extended entirely between Carnac and Luxor. The few nearest Carnac are comparatively perfect. As you advance, they present a more mutilated appearance, and in some few instances have completely disappeared. Their size is very great, and the avenue is easily traced out continuously. Half way to Luxor are the ruins of a small *propylon*, from which a line of crio-sphinxes diverge, some of a smaller size having cats' heads. As I was coming near to Luxor, a few drops of rain fell, which, clad as I was in a white calico jacket, made me seek the shelter of a kind of doum-trees. It ceased to rain in about ten minutes, and though in England, you would have hardly noticed this trifling shower, I was assured that it was the only rain that had been seen there for three years. The next day I crossed to the other side of the river, and having ordered donkeys, which we found in waiting for us, we were soon on our road to Medinet Abou. On our road there we visited the colossal figures which are seen from a great distance, and are commonly known by the names of Tamy and

Shamy. They are in a sitting posture, and were originally sixty feet high, but the soil has accumulated above the rock on which their pedestal is fixed, to the depth of seven feet. They were built by Amunoph the third, and stood on either side of the *dromos* leading to a temple built by that King. Along the royal road which seems to have passed between them from the temple to the river, and at right angles to that from Luxor to Carnac were once colossal statues and pedestals, but all these have long since disappeared. But perhaps their chief attraction is, that the most northerly of the two is the much famed musical statue of Memnon, which is reported to have sent forth at sun-rise the sweetest music. The concurrent voice of antiquity relates this curious fact, which it appears hardihood to doubt: indeed, I saw in Greek and Latin numerous inscriptions on the Colossus himself, testifying that the visitors had heard the sounds. If they did hear something (and perhaps it would be going too far to assert that all these worthies of old had by consent propagated so useless a lie) I should think it much more probable that the sound was produced by some artifice of the Egyptian priesthood, than that it resulted from the natural causes to which it is attributed; for, in the latter case, there is no reason why the statue should have ceased his musical propensities, as those modern travellers, who have visited it before sunrise, all agree in reporting to be the case. Before our Saviour's time it seems to have fallen to pieces, as the lines of Juvenal testify to have been the case in his age—

"Dimidio magicæ resonant ubi Memnone chordæ;"

but it has long since been rebuilt, and now presents an entire appearance.

As we proceeded to Medinet Abou we passed many huge blocks of red granite, nearly buried in the rubbish, and, from the utter confusion in which they lie, presenting little to interest. The whole neighbourhood is covered with those tufts of coarse reedy grass, which spring up when cultivation is neglected, and generally denote the site of ancient ruins. At length we arrived at the temple,—and perhaps few of the Egyptian temples are more completely buried beneath the ruins of huts, and the accumulation of broken materials and rubbish than this, rendering it difficult to form an estimate of the proportions of the building. Climbing over a perfect wall of such rubbish, we at length got into the court, in which are five pillars still standing of a Christian church, which once stood in the centre. Round this court is a colonnade of magnificently cut pillars, eight on the east and west, and five on the sides, with capitals in imitation of the shut lotus, while at the west is a double row, those in front being massive square columns, with figures attached to each, now nearly destroyed. Enough, however, remains to shew that they held the sacred tau and flail, and resembled in position those at Ebsamboul. I never saw hieroglyphics of finer and deeper cutting, and the colouring, where it remains, is as vivid as enamelling. Leaving the ruins, after spending as much time as we could afford, we kept to the north along the edge of the desert, and after half-an-hour's riding reached the Memnonium, the palace temple

of Rameses the second. The wanton hand of violence has been here too active to allow the traveller to trace the original design. The *propylon* is literally nothing but a mass of ruins, and through the courtyard of the palace, between the columns adorned with gigantic figures of Osiris with his tau and crosier, runs the common road from Medinet Abou to Gornou. The most perfect part is a colonnade immediately behind that of the *dromos;* it consisted once of eight rows, each of six pillars, of which twenty-eight only remain, and the two middle rows present the usual open lotus, while the others exhibit an imitation of the sun-flower in a closed state. The most interesting object here is the colossal statue of red granite, near the entrance, now thrown down, and disfigured and shattered in every direction. It is called the statue of Memnon, or Amunoph; its proportions are vast, being twenty-six feet broad between the shoulders, fifty-four round the chest, and nearly sixteen feet from the shoulder to the elbow. The face and head-dress have been much injured, but the hieroglyphics identify him with the hero whose victories are commemorated on the wall. We clambered about this huge statue for some time, returning to our boats a little after sunset.*

* The large obelisks at Carnac, the largest in Egypt, weigh, it has been computed, near three hundred tons; the colossal statue of Rameses the Second when entire near nine hundred tons: both of these were brought from Syene, one hundred and thirty-eight miles. Herodotus gives a description of a monolithic temple at Buto which was forty cubits, or sixty feet in length, breadth, and

We were anxious to spend a long day on the western bank, some in order to survey the ruins more accurately; others with the laudable ambition of a day's slaughter among the quails, who inhabited the beans and corn in great numbers. We, therefore, made arrangements for so doing, agreeing to terminate the day by a pic-nic dinner, *sub Jove,* beneath the vocal Memnon, which would give us an opportunity, among other things, of a visit to the ruins by moonlight. What would our pic-nicing friends in England give for the same certainty in making their arrangements as we could trust to under the dry and bright sky of Egypt! We left our boats for the western bank early in the morning, ordering our culinary apparatus to follow in time to give us a dinner at 5 P.M. under the statue; and we each contributed our best towards the promotion of the hilarity of the evening. As I rode across the fine alluvial tract on the western bank, I could not but think how fine was the situation chosen for the capital. A magnificent plain of eight or nine miles in diameter, encircled on either side by the lofty range of sandstone hills which separate the habitations of man from the trackless desert, surrounded the site of the city, while the Nile, rolling its fine stream through the centre of it, served as

thickness. Now supposing the walls of this were six feet thick, it has been computed that its weight must have been about five thousand tons; and if it came from Syene, must have been moved seven or eight hundred miles. The pedestal on which the colossal statue of Peter the Great stands at St. Petersburgh weighed twelve hundred tons.—See Wilkinson.

a means of intercourse with distant nations, and fertilized with its annual rise the otherwise parched country.

Passing hastily through the temple of Medinet Abou, we entered the tombs of the Queens, some little distance between the bare and sandy desert. Throughout the whole walk we were followed by crowds of Arabs, offering relics of humanity and other trifles collected from the tombs. Turn wherever we would, legs, arms, and heads rifled from their last resting-places; some bare, others with the cere-cloth still adhering to them, were passed in review before us: while one little fellow carried on his head a basket filled with skulls, each of which he offered me at the moderate rate of two piasters (I may literally say) a head. I cannot say, however, I felt much inclined to become the purchaser. The tombs consist of apartments hewn in the rock. The paintings which once adorned the interior have been disfigured and blackened by the torches of the Arabs and others in search of objects of value, and the tombs themselves have been rifled of everything which could possibly fetch a piaster. Near the entrance I observed a mummy lying stripped of its cere-cloth; and on entering one of the rooms, I found clothes, bones, skulls, and coffins, heaped in one disgusting *mêlée* of sepulchral confusion,—the work of curiosity and plunder. Little did those who centuries ago consigned the corpses of their high-born dames to the tomb, think the day would come, when their bodies would be torn from their resting-place, and left to whiten with those of the

meanest animal on the sands of the desert! It may be a judgment, thus to be wounded in their weakest point.

It being mid-day, our sportsmen commenced the *battue*. The game was in great number, and a quantity fell; but the difficulty was not so great to hit them as to find them when down, both from the luxuriant vegetation which concealed their little bodies, and the steep and wide cracks everywhere around. Sufficient havoc was, however, committed to form a considerable reinforcement to our dinner. It would have amused an English farmer to see the utter unconcern with which our Arabs turned their horses and donkeys into the standing corn, whilst a crowd of boys as well as the sportsmen were treading it down in all directions. Not that we did any harm in that dry country. A little before sunset our party of eight, consisting chiefly of old college friends, partook of a very comfortable cold dinner under the vocal Memnon. We spread our cloth on the green sward, and drank to the health of our friends in England. I am sure we shall all look back to this meeting at Thebes as one of the pleasantest days we spent on the banks of the Nile.

When the moon had risen we again mounted our donkeys, and started by her brilliant light to get one more glimpse at the court of the temple of Medinet Abou, which had so much pleased me at my first visit. I need not say, it lost nothing when viewed by moonlight. The stillness and desolation of the spot, the deep and distant shadows cast by the massive *propylon* and gigantic columns, made it a

scene worthy of a painter, or a poet; and when we entered the court, the silvery light streaming in between the double rows of pillars which terminate the western end of the court, and just rendering visible the grotesque outline of the sculpture and deeply cut hieroglyphics, gave an air of magic to the scene. I afterwards mounted by the wellknown stone staircase to the top of the *propylon*, whence the view into the court beneath really surpassed all that I had conceived of it during my inspection below. It was now getting late, and remounting our donkeys we retraced our steps to our boat. The next day we devoted to the tombs of the Kings; one of the chief objects of interest connected with ancient Thebes. On our road to them we stopped for a few minutes at the temple of Gornou, of which the only remaining portion, a portico of no great extent, and a few chambers in the interior, neither detained us long nor deserve notice. The tombs of the Kings lie about five miles in a north-westerly direction from Gornou, and the approach is by a road cut through the sandstone rock. Nothing can be more desolate than the way: all traces of vegetation soon cease; and, following the track, no doubt in days of yore a well-kept road, you soon find yourself enclosed on all sides by the desert. It is indeed a locality not unsuited to the purpose, well befitting the receptacles for the mighty dead of old, those who earned renown in their day by deeds of war and bloodshed, now uncoffined and unknown. I did not, however, see around the entrances the same number of disinterred mummies. The bodies are probably fewer from

being taken to adorn the various collections in different parts of the world. The entrance to the tombs is like that of a mine, and the angle of descent is greater or less according to the capabilities of the rock in which the excavation is made. The tomb called after Belzoni is by far the most interesting, both from the size and number of the rooms, and the beauty and freshness of the colour upon the walls. This tomb is three hundred feet long, and contains no less than fourteen chambers. The entrance is by a long descending staircase, which ushers you into the first series of chambers, from which another staircase of twenty-six steps conducts you down to the remaining rooms. One on the first descent is very fine; it is twenty-five feet square, and the roof is supported by four square columns. The ceiling is coloured black, and the walls are filled with representations of different subjects. From this room you pass into another apartment equally astonishing from the various and vivid colours of the paintings which represent the achievements of the deceased, including some of the fanciful mythology, as well as scenes from the domestic life and habits of the ancient Egyptians. To the passing traveller, the paintings generally present little to interest, being tiresome repetitions of grotesque-headed deities receiving offerings, long scrolls of incomprehensible hieroglyphics, and figures of monsters, which produce no impression but that of disgust. In many of the delineations found in the tombs, and representing the manners of the ancient people of the land, there is much which is no less interesting to the uninitiated

than valuable to the man of research and the antiquarian.

What a wonderful insight into Egyptian manners do these tombs give! Why, you seem just as familiar with the household furniture of the Great Sesostris, the form of the plates and cups he used, and the sofa on which he lounged, as you are with the contents of Buckingham Palace. Here are musical instruments of every conceivable form, harps like Erard's last, lyres like David's lyre, guitars, drums, sistra, and something which very much resembles broken pieces of the inside of a pianoforte. Here are poulterers' shops, bakers and confectioners, cooks spitting their hot joints for royal kitchens or ordinaries, three-legged stools, camp stools, ottomans, sofas, and luxuriant couches, conversation before dinner; the dinner itself, with ladies in tall Elizabethan ruffs, ear-rings, and gay head-dresses, and gentlemen in full-bottomed wigs; monkeys and parrots on the floor; servants handing removes, and removing first courses; vases most curiously ornamented with heads of animals and grotesque monsters; and on you go looking at them till you would not feel yourself the least surprised to find the Great Sesostris at your elbow, a guard of honour stationed all the way from the vocal Memnon to the Palace, and you yourself about to attend a levee or dinner in the palace of the Pharaohs. You are even introduced to the amusements and lighter hours of the Egyptians. The mora, the dice, and the ball, were not unknown to the ancients, and you may well ask, What is there new under the sun? for you even find dolls to amuse good little children, and little

images of crocodiles with strings to pull their jaws, perhaps to terrify into obedience the refractory young subjects of Pharaoh. But all is changed; they who acted in the dumb show before you are the mummies lying at your feet, swathed and pickled three thousand years since.

At Cairo, Colonel Vyse, Champollion, and Belzoni had superseded Cheops and his two illustrious imitators: and here, as you stand admiring the variety and elegance of the musical instruments, you find the tomb bears, not the name of any Pharaoh, but that of Bruce; that another, the most elegant of all, has merged all the honours of its royal builder and tenant in the name of Belzoni. Indeed, we can hardly be surprised, if, in some future age, learned antiquaries debate whether Belzoni was really one of the shepherd kings, or Champollion the true, undoubted Sesostris! But there are things of more serious import. There are representations of the plague-spot of Egypt, that accursed idolatry which brought down over the country the anger of God, and caused those who had taken the lead in science, civilization, and power, to be the meanest of kingdoms, and the most degraded of nations. Here are creeping things and abominable beasts, unnatural monsters, and hideous serpents of every description, the foul objects of Egyptian worship: whilst in one room, though hardly in accordance with the doctrine of the migration of souls, which was a principal part of Egyptian belief, Osiris, the judge of Amenti, is represented as seated in judgment; and before him the souls of the departed are cited, and weighed in the balance of Amenti. In the

instance represented the decision seems to have been unfavourable, for the soul is seen cast back to the earth into the unclean body of a swine. Strange combination of the foulest idolatry with some yet remaining shadowy glimpses of primeval truth.*

During the limited time I could devote to Thebes, I took the opportunity, when no other engagement interfered, to visit the vast area occupied by the ruins of the temple of Carnac. They are, indeed, grand and impressive, and I never returned from inspecting them without regretting that the time allotted to Thebes must so soon terminate. I used generally in my walks to traverse the Avenue of Sphinxes, once frequented by victorious monarchs or triumphal processions ; now in perfect solitude, overgrown with grass, except where the bleating of the

* I have extracted from Sir J. Gardiner Wilkinson's valuable work on the "Manners and Customs of the Ancient Egyptians" the following remarks upon their mythology. Speaking of Osiris, he says, "His principal office as an Egyptian deity was to judge the dead, and to rule over that kingdom where the souls of good men were admitted to eternal felicity. Seated on his throne, accompanied by Isis and Nephthys, with the four Genii of Amenti, who stand on a lotus growing from the waters in the centre of the divine abode, he receives the account of the actions of the deceased, recorded by Thoth. Horus, his son, introduces the deceased intó his presence, bringing with him the tablet of Thoth, after his actions have been weighed in the scales of truth. To Anubis, who is styled the 'Director of the Weight,' belongs this duty ; and, assisted by Horus, he places in one scale the feather or the figure of Thonei, the goddess of truth, and in the other a vase emblematic of the virtuous actions of the judged."

"Osiris was called the 'Manifester of Good,' or, the 'Opener

flocks or the howling of the Arab dogs in the neighbouring villages disturbed the stillness. In many places the devastation at Carnac is immense; pillars, roofing, capitals, and obelisks, lying about in heaps, half-buried by the rubbish of the Arab huts and the accumulation of sand. Yet the stones, where not broken by violence, are as perfect as when they were taken from the quarry, their edges as sharp as though cut yesterday by the tool, and the sculpture as clear and fine as though but recently finished by the chisel of the sculptor. Moss, lichen, ivy, or any of the various seals which old Time sets on our northern ruins, are here wanting; and while other things change in a few hundred years, and some of man's greatest works have been utterly annihilated in the lapse of time, the ruins of Thebes defy Time's rudest attacks, and appear after three thousand years and more, except when

of Truth,' and said to be 'full of goodness, (grace,) and truth.' He appeared on earth to benefit mankind; and after having performed the duties he had come to fulfil, and fallen a sacrifice to Typho, the evil principle, (which was at length overcome by his influence after his leaving the world,) he 'rose again' to a new life, and became the judge of mankind in a future state. The dead, also, after having passed their final ordeal, and been absolved from sin, obtained in his name, which they then took, the blessings of eternal felicity."

"The two main principles on which the religion of Egypt was based appear to be, the existence of an omnipotent being, whose various attributes, being deified, formed a series of divinities, each worshipped under its own peculiar form, and supposed to possess its particular office; and the deification of the sun and moon, from which it might appear that a sort of Sabæan worship had once formed part of the Egyptian creed."

injured by wanton violence, in all the freshness and beauty of youth.

A little to the south of the remains of the four obelisks, and on the east of the portico, are the ruins of a colonnade, the pillars of which bear a striking resemblance to those of the Doric order, and leave no doubt on my mind that the idea which the Greeks brought to such perfection was originally transplanted from Egypt. They are fluted, with a square abacus, and are by Sir G. Wilkinson properly called *proto-doric*, and by him attributed to the age of Osirtesen the First. Passing to the east of the *sekos*, now with all its chambers either entirely buried or thrown down, you come to a *hypostyle* building, several columns deep. These pillars are remarkable for the conceit which the builder has introduced into them, the capitals representing the usual shut lotus, but in an inverted position. The building was formerly used as a church by the Greeks, and on many of the pillars I observed the stucco still adhering, and could trace the figures of the saints with which they were decorated. The last evening of my stay I walked off with some of my friends to see Carnac, also, by moonlight. It was a brilliant eastern full moon, shining, not as in northern climes obscurely bright, or even with a silvery beam, but with a faint golden hue, which it shed over the otherwise deep blue sky. The scene was a lovely one, even independently of the associations which forced themselves on my mind, suggested by the picturesque position of many of the columns, either in a prostrate state or leaning upon others, and of the fine old gateways and ruined obelisks. Here was before me,

desolate and deserted, untenanted save by unclean beasts, the proudest fane of one of the most splendid cities on which the sun ever shone. Yet, here many suns had risen and set since Thebes, with all her palaces and temples, had been numbered among the fallen. Unrivalled in her wealth, her treasures, and her power, she seems to have been set forth, in her fall, as a lesson and warning to the wicked and idolatrous cities of the East. The prophet Nahum, when he rebukes the profligate Nineveh, asks in the language of severe expostulation, "Art thou better than populous *No*, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all her streets: and they cast lots for her honourable men, and all her great men were bound in chains."* So speedily, indeed, and completely was fulfilled the threat of the prophet on the idolatrous Egyptians. "And I will make Pathros desolate, and will set fire in Zoan, and will execute judgements in *No*. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of *No*, and I will set fire in Egypt: Sin shall have great pain, and *No* shall be rent asunder."†

* Nahum, ch. iii. v. 8. 10.

† Ezek. ch. xxx. v. 14, 15, 16.

CHAPTER IV.

Denderah.—Manpaloot.—Beni Hassan.—Pyramids of Sakkarâh and Dashour.—Memphis.—Cairo.

Soon after sunset on February 24th, we loosed our moorings from the hundred-gated Thebes, and commenced our downward course. As we passed the boats of our friends, still lying there, we saluted them with our double-barrelled guns, which they returned. A few minutes served to bring us abreast of Carnac and its gigantic *propylons;* in a few more we had left it some distance behind us; and, in less than an hour from the time of starting, their indistinct forms were no longer visible, and we had to bid adieu (most probably for ever) to the ruins of Thebes. The night was bright and still; our men sang most lustily their usual rowing-song, and plied their oars with no little vigour; so that we found ourselves, when the dawn broke, at Kenneh. Feeling rather unwell, I lay quiet until summoned to join my friends, who were starting for Denderah. It is about two miles inland, on the west bank of the river, and is one of the most elaborately and elegantly finished temples in Egypt. As usual, its front is blocked up by an accumulation of rubbish; and, from the unfinished work about the *propylon*, it is

most probable that some calamity interrupted the work, which has never since been resumed. The *pronaos* consists of three rows of three columns each on either side. They are all surmounted by the head of Isis Quadrifrons, bearing a towering Romano-Egyptian head-dress, the folds of which fall down on both sides of the face beneath, and project beyond it. The ceiling is encompassed by three broad circular lines, and in the central space is an assemblage of mythological figures, amongst which the lion, the bull, the water-bearer, and other signs of the zodiac* are visible, crowded together with no appearance of regularity. From these representations a theory has been framed and warmly supported, that these paintings, and others of the same kind, are really zodiacal tables; and from this assumption a date has been assigned to the temple of Denderah, strangely beyond the limits even assigned to the existence of the world. Even more moderate computations have not hesitated to give to Denderah an antiquity upwards of three thousand years.† I think, however, no one can sur-

* See Appendix, D.

† Among the Hindoos, we find the Brahmins to be in possession of astronomical tables, which they assert to be five or six thousand years old. Dr. Wiseman remarks upon this subject, that "the first operation in any system of astronomy must be the division of the heavens, without which all astronomical determinations would be impracticable. The earliest Indian division is into lunar mansions, formerly twenty-eight, and now twenty-seven, in number. While history places this operation at a period between 1528 and 1375, B.C., the astronomical data mentioned in conjunction with it exactly coincide. For the place of the equinoxial and solstitial points gives the year 1426, B.C.; and the singular

vey Denderah with an unprejudiced mind, and with the slightest insight into Egyptian art, without being convinced that the temple is comparatively of modern date; and that the profuse and neatly cut hieroglyphics betray, in their want of the deepness and boldness so remarkable at Carnac, a state of things so common in the history of the arts, when neatness and delicacy of execution are more prized than boldness and spirit. The famous zodiac has been purchased by the French Government from Mehemet Ali, and now graces the Museum at Paris.

The next two days little transpired to interrupt the monotonous character of the descent of the Nile. The breeze pertinaciously springing up at sunrise, it was only by occasional attempts that during the night we could loose our moorings. On the evening of the second day, we attempted to pass the lofty foreland of Sheikh Heredi; but the wind blew in such squalls, that it was sunset before we succeeded. The night, however, was calm, and in the forenoon of the following day our men brought us to Siout. I do not know anything prettier in Egypt than the walk of about a mile from the river to the town. This is by an elevated causeway, the sides of which are planted, and within sight of the governor's house; with a palace of Ibrahim Pasha, prettily situated in a wood of fig, carruba, and other trees, above which the tall mina-

mythology of the operation, which states the planets to have been born from different daughters of Daksha, when reduced to the astronomical language of occultations of the moon in the respective lunar mansions, gives precisely the same period, 1425, B.C." —7th Lecture, p. 26.

rets produce all their usual graceful effect. I walked back through the fields, where the corn was just beginning to change colour; and the beautiful dark foliage, in contrast with the bright mountains behind, lighted up by the setting sun, put me in mind of many a view of a similar class in old England. Getting on board at dusk, we crept down to Manpaloot by the next morning, when the north wind again proved our opponent, and obliged us to remain moored during the whole day. Hearing some music at a distance, I walked into the town, and found that it proceeded from an awkward squad, who were receiving instruction in military manœuvres at the barracks. The town, judging by the fine mosques and other good buildings in it, must have been a place of some importance, but now bears marks of decay. About sunset we loosed our moorings in a calm; but, the wind springing up, we made but little progress: and, though during the night we got on a little, we were obliged, the whole of the following day, to remain moored to the bank in a sheltered spot, out of the gale; and right tired I recollect we were of gazing on a great sandbank on the western side, and a long interminable line of date-trees, which extended along the eastern bank, and bounded our view. However, "patience is a virtue," and nowhere more required than in descending the Nile.

Unmooring at sunset, we crept on to a village about two miles from the caves of Beni Hassan. Here we left our boat, and, with our dragoman and some volunteer Arab guides, started for the grottoes. No donkeys were to be had, and we were compelled

to walk. I remembered to have seen these excavations on ascending the river, as they are of great extent, and for full two miles the perpendicular rock is quarried into chambers and galleries. The wonder is, where the city stood which required such an extensive necropolis; though I conjecture, from the mounds of earth with coarse rushes growing over them, that the remains of a city, now altogether destroyed, must be looked for in the valley below. I turned into the mountains by a different path from that which my companions took, and arrived at an excavation very similar to the rock-temple of Nubia, having two rows of square pillars, with the ordinary frieze and cornice and winged globe cut out of the solid rock. The interior consisted of one room only. Continuing my walk over rubbish and uncultivated ground at the edge of the desert, near the ruins of a village, I turned up to the grottoes. They are worth mounting to, were it only for the fine distant view over the Nile, and its green banks, which you can enjoy from them; but their chief interest is connected with the fact of their being considered to be some of the most ancient of the Egyptian grottoes. Some of the rooms into which I entered are of a considerable size, and supported by four or six square columns left in the rock. A few of the pillars which I observed were very similar to the clustered pillars of the Decorated style of English architecture; those of Exeter Cathedral, for instance. They do not consist of so many members, being divided by perpendicular cuttings into four semicircular divisions only; and are bounded above by horizontal bands, and surmounted

by the usual capital of the shut lotus. In the most northerly portion of the building are some columns, which strike a person as being pure Doric, and can leave no doubt upon his mind that to Egypt Greece is indebted for the rudiments of that architecture, which, in a subsequently civilized state, she brought to so great perfection. Many of the caverns are so much injured, that it is impossible to decipher the meaning of the paintings with which the walls are covered. In two large apartments, where we entered, there is much to interest; the subjects of the paintings being games, agricultural and domestic operations of all sorts, as well as offerings made to the gods, and are in a good state of preservation. It is singular that there is scarcely a vocation of common life which is not found represented by the Egyptians on their tombs, accompanied by hieroglyphics explanatory of their meaning. They appear to have desired that the dead man, though removed from the occupations of life, should yet have with him some memorial of his sublunary employment and amusements. The most elaborately decorated tombs, however, probably received their embellishments from the care of those who were eventually to repose in them.

During the night we had descended below Minieh, and by breakfast-time were abreast of Gebel-el-Tain, on the fine heights of which the Coptic convent is situated. They were soon apprized of our arrival, as we could distinguish forms running down the staircase; and some emissaries from the fraternity, if not members of the cloth themselves, were in no long time swimming round our boat with urgent solicitations for

buck-sheesh. The wind continued sadly against us, and our crew were not over-fond of much exertion; and, though we had hoped to reach Benisœuf by the next morning, when the sun rose we found we were a considerable distance from it. During the day, however, the wind was light, and we made considerable progress; Benisœuf being only about six miles distant. Our crew had made up their minds to stay there, and we found it useless to think of proceeding beyond it the same night; so we told them, if they would get on to the town, we would not leave it till the next morning. The river had also become so low that we were constantly aground; and this in the dark was no trifle, it being often near an hour's work to get us off, and the noise of our crew, up to their middles in water, endeavouring by main force to shove us into deeper water, being not the most agreeable lullaby. Indeed, I suspect that they often run us aground, and so left us, until one of our party insisted on our proceeding. During the last night we had arrived at Benisœuf, where we had got our bread; and, to judge from our crew, I should think there was no lack of *booza*, an intoxicating drink made from dates, of which the lower classes of Arabs are excessively fond. The day was calm, and we descended at a rapid pace, passing on our way down a whole fleet of boats laden with chaff for camels, as also a large boat sunk, with its masts above the water. Should the boats by any possibility be swamped, it seems to be the Arab custom to leave them to their fates.

Many large boats passed us ascending the river, and we learned that they were in quest of corn, as the

Pasha was about to send large quantities to Kamboul. An immense boat, which annually proceeds from the cataracts to Lower Egypt, was moored to the bank, unable to proceed from the lowness of the Nile; and many other boats seemed much embarrassed by the scanty supply of water, hunting about for a channel, but half their time aground. Towards noon we came in sight of the most southerly pyramid. It is called the Pyramid of Asawa, and I do not think is much visited. It stands at about an hour's distance from the river on the edge of the desert, and is built in four stages, the lowest tier being formed of unhewn rough materials, while the rest are constructed of polished stone. When seen from a distance, it has the appearance of a tower. The view from the back of it over land, now wholly desert, bears traces of having been once cultivated. Returning home about sunset, we gave orders to make the best of our way to the nearest point from whence we could land to view the pyramids of Dashour and Sakkarâh. Though Dashour is not considered above five or six hours from Haram Asawa, it was ten the next morning before we moored at the nearest point to the pyramids, having been detained by the wind.

On landing we were unable to procure that necessary means of locomotion in Egypt, donkeys; and, sultry as the day was, we were obliged to make our way to a village a mile and a half distant, and there try our fortune. Luckily it was market-day, and, while intent on the object of our search, we contrived to get a few oranges to slake our thirst. Donkeys, such as nobody but an Eastern traveller would think

of mounting, we soon procured, and we were on our way to Dashour. The finest of the pyramids lies considerably within the desert; and, as these immense masses always appear much nearer than they really are, we found that we were in for a long ride. The first pyramid which we reached is of a singular shape, so that at a distance the effect is not good. It slopes upwards at much the usual inclination for fifty-one feet, and then starts as it were from a new base, at a much more acute angle, terminating about a hundred feet from the ground. The casing is of polished lime-stone, formed by cement. Half an hour's distance from this is the second pyramid, of very much larger dimensions, but by no means in so good a state of preservation as the last; immense masses having been removed from it to the east and north-east side. Its effect is thereby much injured when seen near, though at a distance, the line of its elevation not being broken, it presents a noble appearance. Each side of the base of these two pyramids is nearly seven hundred feet. The interior of the most northerly has been explored; and if the traveller does not mind creeping down a sloping passage for two hundred feet, and crawling a further distance on all fours, he will be rewarded by finding himself at the entrance of the lofty chambers, connected by a low passage. The structure of the rooms is remarkable; each successive course of stone commencing from about ten or eleven feet from the ground, and projecting about six inches above the one below it, till the two walls meet.

A little nearer Sakkarâh, we passed a brick pyramid, said to be that built by Asyches, the successor

of Mycerinus. Herodotus relates that the king ordered this inscription to be placed upon his work: "Do not despise me in comparison with the stone pyramids, for I am as superior to them as Jupiter is to the other gods. In striking down into the lake with a pole, whatever mud adhered to the pole, collecting it, they made bricks of it, and thus formed me." I am afraid visitors of the nineteenth century, A.D., will entertain a different opinion from the Egyptian king relative to the respective merits of pyramids of brick and stone; for, while those of stone have stood the attacks of time uninjured, the pyramid of brick has suffered to such an extent from age, that it is a perfectly mouldering mass, and its shape is entirely lost. Passing on, we found the rocky flat covered with very small pyramids, both of brick and stone; some so ruined as to appear but heaps of rubbish, one wholly without its top, and only one in any degree perfect.

At Sakkarâh commences the immense necropolis, generally considered to have belonged to ancient Memphis, and to fix the site of that interesting city somewhere in the immediate vicinity. The whole edge of the desert for some miles is raised in tumuli, among which excavations have been made to the pits beneath. These are all found to contain human bodies, piled one upon another; and the graves are built of brick, as with us. The usual havoc is visible; bones, mummy-cloths, and fragments of coffins, cover a vast extent of ground, while everything of the least interest or worth has been carried off. We passed the mouths of many pits which had been thus ransacked,

and we would have willingly lingered longer on the spot, which, in spite of some contrariety of opinion, is most probably the burying-ground of the ancient capital of the Pharaohs. But the sun was far sunk in the horizon, and we had no wish to be benighted, not knowing the exact spot where our boat would meet us.

Returning to the cultivated ground, we saw two or three granite columns, half-buried in mud, and the colossal statue of Rameses lying on its face, the only remaining memorial of his temple to Hephæstus or Phthah. Herodotus tells us that in his time there was in Memphis, before the temple of Vulcan, a colossus, erected by Amasis, lying on its face, of the height of sixty-five feet. Singular is it if this should be the identical statue. How many revolutions must it have slept through! What a striking commentary was our day's walk on the words of prophecy, "I will destroy the idols, and I will cause their images to cease out of *Noph*. By the swords of the mighty will I cause thy multitude to fall. They shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed."* Strange, indeed, that the city of the dead should so long have survived the city of the living!

Before we crossed the wide plain between us and the Nile, it was already dark; and, on arriving at the river, we soon found that it was not possible for the boat to come in there, on account of the shallows. Going on about half a mile, we were no little delighted at seeing a flickering light in the

* Ezek. xxx. 13; xxxii. 12.

distance, which proved to be from our cabin; and, before arriving at the boat, we met most of our crew, armed with clubs to protect us, as they said, but, I believe, to protect their cowardly selves. Whatever may be their faults, however, in that respect, we always found them willing and good-humoured, and on this occasion they offered to carry us to our boat, where by their assistance we arrived safely.

We had now almost finished our descent of the Nile, for at night our men took to their oars; and long before daybreak we ascertained that we were moored at Boulac, exactly two months from the day when we had left Cairo, having travelled in that time more than one thousand five hundred miles on the stream of the magnificent Nile. From my own experience I should say, that it is easier during the winter months to ascend, than to descend, the Nile; but then I know that we were remarkably fortunate, for we had a brisk north wind in our favour to start with on the very day on which we had arranged our departure, and I do not recollect in the whole distance to Ebsamboul more than four or five days in which we were wholly becalmed. You have this advantage, also, in ascending, that, if you have a calm, the men are obliged by agreement to track your boat from sunrise to sunset; a slow mode of proceeding, but yet advancing you full twenty miles a day; whereas, when in descending the wind is strong, you cannot move, but must lie sheltered in some nook until the wind abates. Besides, the excitement attendant on spreading and tacking your tall latteen sails, with the dancing

motion of the boat over the rippling surface, puts you quite in good spirits and makes you ready to enjoy anything. I must also give my travelling friends a hint, that I think it possible to manage your Arabs without resorting to the extremity of beating them on every trifling provocation. The Arab, both in Egypt and in Palestine, (for in the desert you dare not lift your hand against the free and fiery Bedouin,) is, like the rest of the human species, generally manageable by kindness; and, if you can so gain your end, you not only do so more pleasantly, but you acquire more influence than if you give way to ill-temper and resort to violence. You must, of course, be decided, and occasion may even arise when strong measures must be adopted.

We took our breakfast on board, and anchored, as we were, amidst a host of boats and barges; the scene around us not being unlike what I should conjecture would occur at Wapping any morning. Having procured camels, we packed up our goods, and bidding good-b'ye to the boat, which, like the cobbler's stall, had served us so well for parlour, kitchen, and all, for the last two months, started for Cairo. I can assure my friends, and that with all honesty, that, if they wish to spend two, three, or even four months agreeably and profitably, I know of no way in which they can do it so readily as in a tour up the Nile. You are able to carry with you all the necessaries of life, and those sufficient to satisfy the most fastidious; and travel through the most remarkable scenery in the world, with the most wonderful ruins of the most ancient civilized people to

behold; and all this without fatigue or annoyance, since you can anchor your boat at the nearest possible point to the objects of interest, which can never be more than three or four miles from the river. Nor is it a very dear amusement. Perhaps our equipment—mattresses, coverlets, carpets, and culinary utensils, might have cost us each ten pounds. Our boat, including a raïs and eight men, was three thousand piasters a month, or about thirty guineas, making ten guineas for each. Our dragoman received twelve dollars a month, our cook about the same, and our provision, even including tea, wine, brandy, &c., which we laid in at Cairo, did not exceed eight pounds per month; so that, I believe, as we travelled with three in our boat, the expenses of each did not exceed twenty guineas a month, not including our equipment, which served us during our subsequent travels in the desert and Palestine.

On our way up to Cairo, I met my friend F—, who had come down in hopes of finding us, in order to say that the party, who intended to pass through the desert by Petra to Palestine, had agreed to start the next day. This was rather quick work; and after a few *pros* and *cons* we finally agreed to wait for a few friends who had arranged to accompany us in the route, since, on going to the consulate, we found that there was no difficulty in meeting with a Sheikh to conduct us as far as Akabah at any time upon the usual payment. Having made this decision, we took a lodging, for which we paid thirty piasters a-day, being accommodated with three bedrooms and a *salle à manger*.

We seemed quite at home again at Cairo, and commenced arrangements, so as to be able to start at a very short notice. For 3*l.* we purchased a green tent, which we found sufficiently large for three, and answered our purpose very well. Here let me recommend to such of my friends as intend to travel in the East, on no account to take out a tent with them from England, for they can buy one in the East both cheaper and more suitable. One thing we were very anxious to do before quitting Cairo, and that was, to get a sight of Mehemet Ali, who, we heard, had just arrived at his palace at Shoobra, near Cairo, on his way to Alexandria. We at length managed to bring about our desired object, by means of one of our friends who had some acquaintance with the dragoman of the Pasha. Accordingly, on the third morning after our return to Cairo, we proceeded to Shoobra. Nothing can be more delightful to the feelings than the early morning at this season of the year in Egypt; and as we rode along the avenue that leads from Cairo, with the luxuriant crops of corn, the artificial grass and vegetables, on each side of it, with our old friend the Nile rolling his fine broad stream at our left hand, I felt an exhilaration rarely experienced but under the clear sky of the East.

Shoobra is a little more than an hour from Cairo, and a favourite retreat of the Pasha, who has laid out the gardens in European taste. They are of great extent; the gravel walks are kept neatly brushed, and every here and there a pretty kiosk meets the eye, intended for smoking. The collection of flowers is poor, the bright dry atmosphere of the East not being

favourable to their cultivation; but all the productions of tropical climes are found in great beauty. In one part is a perfect wilderness of orange, lemon, almond, and pomegranate trees. The water-palace, which I before described, is at one side.

On our arrival at the gate of the palace, we were told that his Highness was at breakfast, and after waiting a short time in front we were invited to walk into the garden, and there remain until he had finished his meal, when he would take his usual walk round the garden. Loitering about, we at length caught a distant glimpse of the Pasha and his suite, and heard the roll of the drum which saluted him as he passed the gates at which the guards were stationed. We kept, however, at some distance till we saw the dragoman who was to introduce us. Following the *cortége* at a little distance, on arriving at a circular spot with an arbour in it, the Pasha stopped, and, seeing us, begged us to advance, at the same time ordering chairs to be brought, occupying one himself, and placing us opposite to him. By means of the interpreter, who spoke French to us and Turkish to him, the Pasha immediately entered into conversation. He first asked us, how long we had been in Egypt, how far we had travelled, and what we intended next to visit. We told him that we had been as far as Ebsamboul, and were going to Syria by the way of the desert; upon which he asked of how many our party consisted, and whether we were all English. On being told we were, he seemed much amused. We then paid him some compliments on his fine dry climate, the beauty of his gardens, and the choice of

his flowers, and he, not to be behind us, told us that the industry and energy of the English did more for him than all the natural advantages of the country had done for him, finishing by what the interpreter translated "Les Anglais sont des braves gens." We could not help thanking him for the perfect security with which the traveller may now visit the interesting ruins of Egypt; at which he seemed much pleased, telling us that not many years since, the country was in so insecure a state, that it was dangerous even to visit the pyramids, and that an English General had been obliged to request a guard before he would venture to incur the risk of seeing them. I could not help telling him how fortunate I considered Egypt to be in having so noble a river as the Nile to enable him to transport his corn and merchandize, and to afford him the means of communication with all the world. This, I fancied, he did not much like, as he not long since sent some corn to England, but, having impressed a boat into the service which was not sea-worthy, it was necessary to coast the whole way, and when at length the corn arrived at its destination, it was condemned as unfit for human food. Besides, his peculiar hobby is, to improve the manufactures of Egypt; and, though he annually sinks thousands, he will persevere in attempting to manufacture, (although, for this, Egypt, both from situation and natural causes, is wholly unsuited,) rather than sell to those who would willingly buy his produce, and return it to him in a manufactured state at a far less cost than he can contrive himself to work up the raw material. Coffee was introduced while we conversed; the best Mocha

being served up in most elegant china cups on filigree stands and covered with a costly silver cloth. During the time of our conversation, the ruler of Egypt kept eyeing us with his keen piercing look. Mehemet Ali is not exactly the person I expected to see. I had heard much of his common plebeian appearance, and was most agreeably disappointed. In person he is much under the usual size, with a fine open forehead, and piercing eye incessantly rolling about, and a venerable white beard. His dress was that of a Cairo merchant, though of beautiful materials. He wore a tarboosh without a turban, and had stockings under his red slippers. His countenance, when at rest, might be called stern, but has nothing in it indicative of cruelty; and when he smiles, the expression of his face is rather prepossessing than otherwise. At his affability we were all much delighted. Seeing this soldier of fortune under these favourable circumstances, I could hardly believe that I was in the presence of a man who had waded through blood to his present high position, who had hesitated at the commission of no crime when it would advance his object, and who is at the present moment grinding down his subjects by tyranny and oppression of every sort, and making himself a curse instead of (what his talents and situation would enable him to be) a blessing to the degraded and long-misgoverned Egyptians.

Our time, of course, during the few days we spent at Cairo, was much occupied in preparing for the desert. No one in England can imagine how much trouble the dilatory nature of the Arabs costs you.

One day, however, I got away into the most distant part of Cairo, in order to visit the Gama Tayloons, said to be the oldest mosque in Cairo. It is situated in one of the poorest parts of the town, and is in the usual form of a quadrangle; and on the south side, round which is a colonnade, is the place of prayer. The columns are here four deep, and on the other sides they consist but of two. The great object of attraction is, that in a building which was erected about A.D. 897, the arches and also the windows in the wall are slightly pointed, proving the existence of that form of arch in the East prior to any well authenticated account of its introduction into Europe. The cornice running round the building is very pretty; but, Mehemet Ali having seized the funds which were set apart for the maintenance of the mosques, the whole building is neglected and ruinous. How much better would it be if he would keep up these ancient and interesting memorials, rather than build, as he is doing, new mosques! On one side of the building are tablets in the Kuphic character, of which the old Imaum, who acted as our *cicerone*, told us that the French had taken copies.

From thence I went to the mosque of Sultan Hassan, the finest in Cairo, and a very conspicuous object from the citadel and other parts of the town. The entrance to it is by a lofty flight of steps, which leads, as usual, into a court, with a fountain in the centre. At the end is the place of prayer, about the size of a small church; and beyond this is a mausoleum crowned with a lofty dome, the resting-place of Sultan Hassan. The flooring is of marble,

and there are traces of fine arabesque work about the building, but time and neglect have done much to destroy its beauty. The tomb, protected by a balustrade, is in the centre, and on it are some flags, which, on certain days, are waved from the top of the minaret. On the tomb are two copies of the Koran. We were shewn some blood stains on the floor, where some mamelukes had fled for shelter, trusting to the sanctity of the place. The "religio loci," however, did not protect them. They were barbarously cut down and murdered. I took another walk the same evening to the citadel, to see the sun set with the dark purple hue so peculiar to this clime. I stood some time watching the Leviathan Pyramids as they were lighted up by his last rays; and as their gigantic forms were just beginning to become indistinct, retraced my steps through the narrow streets of Cairo to my lodging.

CHAPTER V.

Starting for the Desert.—Suez.—Red Sea.—Wilderness of Sinai.—Convent of Mount Sinai.—Akabah.

At last we had arranged to start for Mount Sinai and Akabah, in hopes of being able, eventually, to reach the Holy Land through Petra. "Nothing venture, nothing have," and a sight of Petra is an object well worth a little risk. Besides, we had heard that the El Alouin were becoming more practicable. We had agreed with Sheikh Basharah, that he should have the honour and emolument of escorting us. He was a fine, good-humoured, obliging fellow, and one of the best specimens of his race that I have met with. At the Consulate at Cairo, we had set our hand to an agreement, by which we consented to give Basharah for each camel to Akabah, two hundred and fifty piasters; if we returned, one hundred and fifty piasters back-fare for each, and he was to remain forty-eight hours to learn our determination; either party, who should not be ready on the day finally agreed on, undertaking to pay ten piasters for each camel — in so business-like a manner was this camel lease drawn up. We took on the same two servants, one, our dirty, drunken, but good-tempered Greek Abraham, the other an honest, sober Arab, and con-

sented, in addition to their wages, (eighteen and twelve dollars per month,) to pay their passage back to Egypt. Signs of departure appeared early in the morning; not in the shape of a vehicle, but a dozen camels with their drivers, filling up the passage before our door, which was called a street, and grunting away most unmelodiously as they obeyed their master's orders. The day, however, had nearly slipped away before we had finished our preparations, and our desert equipage packed on two camels; and not being so much enamoured of the patriarchal life as to wish to sleep just outside Cairo, within reach of all the idlers from the town, we agreed that everything should be taken into the desert, and that we ourselves should make a fair start from the town in the morning. As the Pasha was impressing camels for his own service, we procured a pass to allow our beasts to escape his clutches. As we left Cairo on the following morning, we visited the Greek convent, and procured the customary letter to be our passport to the brotherhood of Mount Sinai; eventually leaving the city by the Bab-el Nusr gate. We then passed, for the last time, the resting-places of the Mameluke Beys; and as their pretty domes, and crescents, and minarets, were just hidden by some rising sandhills, our tents became visible. But a few minutes and all was ready for the march; and bidding adieu to our friends, we entered on the track, worn by more than four thousand years of traffic.

Camel mounting and riding proved much worse in anticiptation than in reality. I think we must have had some Bedouin blood in our veins, for we took to

it very readily, even to mounting and dismounting without assistance; and though the pace is slow, and the motion rather like that of a ship in a rolling sea, yet I passed many a pleasant hour on the hump of a camel. Now, indeed, desert life had commenced in reality. About four P.M. we turned aside from the main route, a few hundred yards upon a wady or valley. At the word of command, down went the camels; and in a few minutes, where all before had been still and desert, a pretty green tent, nicely carpeted inside, was standing; a fire was laid and lighted in a hole, and, protected from the sand by our chests, our cook was preparing our meal. Patience, I found, a necessary ingredient in this Bedouin life, as the Arabs seem to have no more idea of time than their forefathers who lived nearly a thousand years, and might well afford to waste an hour or two.

Soon after seven o'clock on the following morning all was again ready for motion. Nothing can equal the delightful freshness at this early period of the day in the desert. The night has cooled the air, which blows with an invigorating freshness, that is hardly to be felt elsewhere. As we turned again into the main route, I could just distinguish the minarets of Cairo, and the silver thread of the Nile, on whose bosom I had travelled so many miles, as we glided between the deep green fields on its banks. I now turned my back upon them, and following the undulating tract to Suez, soon lost the last view of the rich and fertile land of Egypt. The day was bright and warm, and the tract of the same undulating character between low ridges of hills, like a neglected

turn-pike road in England, hard and uneven, and covered with small sand and pebbles, which the least wind blew provokingly against your face. We had dismounted for the purpose of walking, as the heat of the day was past, when our sheikh called us a few yards to the side, and shewed us some human skeletons whitening under the sun. They were soldiers of Ibrahim Pasha's army, who had died from fatigue and privation during his disastrous retreat across the desert, and we could even distinguish the uniform of the Egyptian soldiers in the few rags rotting about them. They had, evidently, been but just covered by the sand, and then again exposed by the effect of the wind, and along with the whitening skeletons of camels, which mark the main tract from Cairo to Suez, the retreat of this unfortunate army told a tale of hardships and sufferings in its most fearful extent. We kept across the plain till a little after four P.M., when we turned a little out of the track, and pitched our tent under a low ridge of hills to the north. In all the wadys, which are generally nothing but water-courses, tufts of tufa and other shrubs are found, and the camels are let loose after the day's march to browse on the scanty herbage, and then returning at sunset, are fed with a few handfuls of beans or corn. Our Bedouins, lean, gaunt figures, very much like many gipsies one meets in Old England, seemed to feel no fatigue, singing as they walked the livelong day by their camels, and easily satisfied after the toils of their march with a scanty bowl of pottage.

We continued our progress the day after, over

the same plain on which we had already entered, the same line of low hills confining our view on either side. There was very little air, and the sun shone fiercely, blistering the face excessively. The only objects to mark the uninteresting route were, a solitary acacia-tree, and the tomb of a sheikh, who had died on his pilgrimage. After a most fatiguing day, we encamped in Wady Seid Aba Zeid, under a range of hills on the northern side of it. I now felt that the desert had its disadvantages. The water in our skins was stale, and tasted as if leather had been soaked in it; and dry and parched as I was, I could not venture to quench my thirst with such an unpalatable draught. We continued in the wady for some time, and after crossing a torrent bed with a few trees in it, Jebel Atakah gradually broke upon us on the south-east. It is a mass of dark limestone rocks, much higher than any we had yet seen, and extending its frowning cliffs to the edge of the Red Sea. Descending the pass towards the plain which surrounds the northern, and north-eastern part of the sea, we met a caravan of between three and four hundred camels, on their route to Cairo, with coffee and other produce. There were among them some of the finest beasts I ever saw. Their only guard was half a dozen Bedouin Arabs, more for show I should think than for any service. How like were they to such a company of merchants as took Joseph down into Egypt!

The Eastern traveller is constantly reminded of the expressive language of Scripture, and of the propriety of its allusions to manners which are so different to our own, as often to present to the

mind, nothing but vague and indistinct ideas. The camel, the desert, the water-skin, the girdle and the sandal, bring you back to patriarchal times, and, unchanged as are the customs and manners of the Patriarchs, many an incident every day recalls, with a force hardly to be believed, the simple and faithful descriptions of the Bible. I often thought of the phrase "no abiding city," as I mounted my camel for starting, and could see no traces of our resting-place for the night, but a little flattening of the sand, and a few holes, and in a few days not even these would be left to denote that man had dwelt there. Fit and apt illustration of the longer pilgrimage of life, the tabernacling three score years and ten, and then the place knowing its tenant no more. Rebecca alighting from her camel; Hagar and her water-bottle; Abraham sitting at his tent door; and Jael with her tent-pin in her hand, (so similar were our daily occupations,) suggested themselves times without number. Indeed there was little to dispel the illusion that we were living about as many years B.C. as we happened to be A.D., and I do think, considering that we had been used to many comforts unknown to those primitive times, we behaved wonderfully well as Patriarchs.

As we descended to the low grounds, we saw the mirage, which has been as often described by travellers. The plain before us seemed a succession of lakes of water, and so strong is the deception, that I even thought I saw trees on the water's edge. About three P.M. we reached the well of Suez; there are, in fact, two wells, surrounded by a square

massive turreted building, by means of which Suez is principally supplied with water. On tasting it, it appeared to us exceedingly brackish and bad, and even our camels, though they had not drank since leaving Cairo, did not seem to shew any great anxiety to quench their thirst. Some of them, I believe, drank nothing. We reached Suez soon after four, and pitched our tent just outside the wall, on the north side, close to the sea. We rose early, and entered the town, which is one of the poorest places I was ever in. It was all activity, in consequence of the hourly expected arrival of the Indian steamer, which in about two hours we saw steaming up the gulf. Suez is situated at the head of the gulf to which it gives its name, at the edge of the desert, by which it is surrounded on three sides, with scarcely a single blade of grass in its neighbourhood. The best water that can be got is brought from the fountain, but even this is brackish. It is generally, however, dependent upon Cairo for its supplies. We had sent our camels round by the head of the gulf, having made the arrangement that we should wait in Suez till the afternoon, and then take a boat and join our riding camels on the other side, as our resting place for the night would be Aga Mousa, about two hours and a half riding from where the boat would land us. The day had been unusually sultry and hot, such weather as commonly precedes a storm, and before we had half crossed the plain, between the sea and the fountains, the sand began to rise in clouds, and it was evident from the overspread sky, and the mist's rolling on the mountains behind Suez, that we should

be caught in the rain. On looking back, the view was grand, the deep blue sea, with the dark desolate line of Jebel Atakah at its back being dimly seen through the deluge of rain, while the little town of Suez at its base, appeared as if resting on the waters. We fared, however, better than we expected, for the storm took only a slanting direction over us, and being fully fortified by our great-coats against the little rain which fell upon us, we thoroughly escaped anything worthy of the name of a wetting. The sun gave us a parting gleam before he hid his head behind the dark masses of Atakah, and the moon soon rose in a cloudless sky.

Having a few things to get at Suez, and also intending to take some refreshment there, we were not prepared to start till nearly two o'clock, when, getting into our boat, which was awaiting our arrival, we were ferried across to the continent of Asia. It was getting dark as we arrived at the wells, which are called the Fountains of Moses, and our baggage had not yet come up. However, in about half an hour it appeared, and we pitched our tent under the shelter of one of the few palm-trees, which are scattered about the wells. They are held by tradition to be the resting-place of Moses after the passage of the Red Sea, and consist of a number of pools of brackish water, the northernmost of which is considered to be the best. The number of them is uncertain, for water may always be found by digging a little in the sand. Near the largest was a cottage, in which an Arab family resided, who contrived to subsist upon the narrow slip of land they were enabled to

irrigate. Around the pools grow a few stunted palm-trees, but they appear of no little value in this barren waste. We read, of course, as we came along, the sublime description of the passage of the Israelites, and the song of Moses, and the children of Israel. Indeed, if the Bible is the Christian's guide-book through life, it is emphatically so in the desert, where it was constantly in our hands, the best illustrator and explainer of our most interesting route.*

We had pitched our tent under a knot of palm-trees, which had sheltered us from the wind; but our situation was by no means comfortable, owing to the dampness of the sand. The storm of the preceding day had cleared off, and the morning was fresh and lovely; the green glassy sea contrasting beautifully with the deep bronze of the lofty hills on the opposite side. On the north-west, Suez, with its little fleets of boats, and two or three large steamers was shining in the sun. Our route lay along the eastern side of the gulf, to the dark chain of Ruhat, and from its flatness, would have been uninteresting, were it not for the associations connected with it. Crossing several wadys, which are nothing but outlets by which the torrents from the mountains in the winter find a passage to the sea, we pitched our tent in the evening in Wady Suder, having before us a fine view of the sea, and the frowning precipices on the African side. Fortunately, the night was calm, or we might have been much incommoded by the sand blowing along the large level tract. As we rose in the morning, the sun was

* See Appendix, E.

just gilding the dark rock of Atakah, and the broad Wady Tawarah, and the more southern Kutalah. Our way for some time was across the same great plain, which now, under the name of Wady Wardan, lay before us as a broad strip of sand, intersected by water-courses. We soon, however, turned to the left, and followed a tract between a low ridge of sand-hills on either side. It was soon evident that we had left the flat *plateau* which extends from El Rahah to the sea, and were gradually entering a mountainous country. The fine peak of Jebel Sabel was visible at a great distance, overtopping the rest. The heat was intense, and the beams of the sun, reflected from the hills on either side, seemed to search our very brains. About midday we passed the Wady El Amaneh, in which are a few shrubs; and then ascending, soon came to the fountain Hawarah, conjectured to be the ancient Marah, where the Israelites found the waters bitter. I dismounted to view the fountain, which lies on a hill a few paces to the left. It is a basin of seven or eight feet across, and one or two deep, cut in the limestone-rock, which all around is impregnated with saline particles from the well. I tasted the water, and found it very bad and brackish, and tasting of the weeds which are growing in it. This spot lying, as it does, about thirty-three miles from Ayrin Mousa, would be reached by the Israelites in about three days, which was the time occupied by them in travelling from Ayrin Mousa to Marah.

After crossing a plain for about two hours, covered with the tufa and other shrubs, we entered a pass

among the hills, which, after about another hour, brought us to the head of Wady Ghurundel, where we encamped, after having travelled in it for some distance. This wady had many more shrubs and bushes than we had yet seen, and there were even a few palm-trees here and there. It is supposed to be the Elim of Scripture, where the Israelites rested, and found twelve wells and three-score and ten palm-trees in it. We here replenished our skins with water. In the morning we continued our route in the same wady for a little distance, and then entered a ravine on the left. The dark outline of Jebel Hummam was at our right; and, as we ascended on to the open ground, I caught a glimpse of the blue line of the sea, the fine point of Jebel Serbal being visible towards the south. Our route continued sometimes along narrow valleys, sometimes across the ridges and open spaces which separated them, until, a little after noon, we entered Wady Humr, which has the appearance of being a broad torrent-bed. Along this we travelled the rest of the day; the distant mountains breaking upon us as we advanced, and the scenery becoming more wild and picturesque. We encamped in Wady Humr, with the high rocks on either side of us. Hitherto we had probably journeyed from Suez much in the track of the children of Israel. To-day, however, we had diverged from it, for we read, that after leaving Elim, their next encampment was by the sea. It is probable that they had passed up Wady Ghurundel, and left it at the point where we had left it; that they then journeyed directly under Jebel Hum-

mam, and thence to the Wady Taiziteh, at the mouth of which there is a plain sufficient to contain such a large encampment, lying on the sea-coast. They could not have passed down Ghurundel to the sea, as Jebel Humman extends its precipices quite down to it, so as to cut off all passage along the coast for such a multitude. Being at Wady Taiziteh, on their route to Mount Sinai, the Israelites would, of necessity, advance into the plain (the wilderness of Sin), which from this point extends to the extremity of the peninsula along the shores of the sea to the west of the Horeb range. From this point they could get to Sinai by the Wady Neiran (or Shellal and Mokatteb), and thence, passing through Wady Eil Sheikh, they would arrive in the centre of the mountains of Horeb.

The weather had been much cooler, and we had enjoyed the delicious freshness of the north wind. After having partaken of our slight repast, I strolled outside the tent. Our situation was picturesque in the extreme. We were encamped nearly in the centre of the wady, and the pale moon just rendered visible the fantastic tops of the mountains which encircled us, and threw their dark shadows far into the valley. Our bright green tent was a pretty object, in which was burning a fire, round which,to keep off the wind, were placed our chests, on which our servants were lying at full length, wrapped up in their cloaks. At about ten yards' distance our Bedouins had lighted a fire, and were laughing and chattering round it as they enjoyed its heat, while their swarthy faces were lighted up by its lurid glare. Around them their camels, ready saddled, and grouped at

their side formed a picture only to be found among these wild children of the desert.

We had taken the upper route to Mount Sinai, in order to be able to visit the singular temple at Surabit el Khadim ; and having communicated our intention to Basharah, we had arranged to be off as early as possible with our riding-camels, and leave the baggage-camels to follow by the regular route. We followed Wady Humr for about half an hour, passing at the corner of the valley some inscriptions, now much injured by the falling of the rock ; and then, turning off the regular route to our right, we began the ascent of the sandy plain which lay before us, whence is a fine view of the country. The Tih, a continuation of El Rahah, was on our left ; a long unbroken chain of limestone mountains extending as far as the eye could reach, and before us the sandy plain, interspersed in several places by ridges and water-courses. After about two hours, we descended, and, passing up several small wadys, in which were a few acacia-trees growing, entered a broad sandy valley, and then ascending through the sand slowly and painfully, we reached another valley, sandy as before, called Wady Suwah. Passing along it for some distance, we saw among the lofty mountains which hemmed us in, the peak of El Khadim, and continuing our course up the sandy Wady Suwah, and rounding the base of the mountain, we, at length, stopped on the side of the valley and dismounted. Here we left our camels to join us on the other side at our descent, and crossing on foot the deep sand on the west of the rocky ravine, we began the difficult

ascent of the sandstone mountain before us. We followed a track along the side of the precipice, which Basharah said was known to him alone; and climbing slowly along the narrow ridges, and making our way as well as we could over the bed of loose stones, which were continually giving way under our feet, we arrived in about three quarters of an hour at the top of one height. Separated only by one ravine from the object of our labours, we passed down this chasm; and, mounting as before, found ourselves among these mysterious monuments. These ruins lie within the small enclosures formed by heaps of stones thrown together, and consist of fifteen stones standing like tomb-stones, and many more fallen, all sculptured with Egyptian hieroglyphics. They are remains of a small temple, the capitals of which are ornamented with the head of Isis. At the east end is a chamber excavated in the rock, the roof of which is supported by a portion of the rock which is left as a column. This column, as well as the sides of the chamber, are covered with hieroglyphics. Fragments of stone and sculptures, and fallen columns, lie about in all directions and render walking difficult. We scampered down as quickly as we could, and I shall never forget the delicious draught which I, poor thirsty soul, got from a party of Bedouins I met in our track on their return from Mount Sinai.

We here parted with Basharah, who requested to be allowed to go and see his wife and family, promising to be with us on the morrow, before we reached the convent. Starting at seven A.M., we continued down by Khumileh, which, by degrees,

became narrower and deeper. Where it turns towards the sea on the west, we kept straight on, and ascending over a plain of no great size, came to a burial-ground, a lonely, desolate spot, with a few stones rudely piled together marking each grave. Every hour the scenery became more mountainous and of a grander character, the hills, formed of grunstein and porphyry, rising in dark precipitous masses on either side, and forming a perfect picture of desolation. The valley was covered with the debris brought down from the sides of the hills by the force of the elements, and the loose stones rendered our progress slow and painful. Even in this wild spot a few trees contrived to attain a considerable size. A line of stones across the valley marks the spot where the Tawarah had been defeated by the Pasha's forces. They had robbed a caravan laden with coffee and other merchandize, and when called on to restore the plunder, sent back this laconic answer, "We were hungry, and have eaten." The consequence was, that the Pasha sent two or three hundred men against these Arabs, who expecting their approach along this valley, built this breastwork; but the troops advanced along the hills, and routed the Bedouins with great slaughter. Since that time, they have not troubled the Pasha.

We now ascended the more steep part of the pass, the top of which we reached soon after noon, and then descended into the Wady Akir. Along this we kept between several precipitous cliffs of porphyry and granite, and at length encamped on an elevated open space at the end of Wady Bereh, with the

mountains encircling us with their rugged and picturesque masses, and Jebal Serbal overtopping all with its pointed peak. One of our Arabs, as soon as we arrived at our resting-place, went to the tops of the hills, and filled a skin with the rain, which collects in the holes which abound there. The water was muddy, but it had not yet acquired the leathery taste to which I had so strong an objection. I took my moonlight walk, as usual, to enjoy the effect of the dark outline of shadows which these great mountains flung in fantastic forms across the valley, our little encampment sending forth the busy hum of men, while all around was the stillness and solitude of the desert.

We all set off in good spirits in the morning, in the expectation of reaching the convent in the afternoon; having breakfasted before starting, according to our habit, in order to avoid the delay which would be occasioned by unpacking our camels, and lighting a fire whilst on our march. We followed the course of several wadys, as they wound between the precipitous hills on either side. The scenery was grand and desolate, and when we left the Wady Sheikh, and turned up the ascent where the defile begins by which you enter as it were the outworks of Horeb, it puts me in mind of many of the wildest mountain scenes of Switzerland, or the Austrian Tyrol; yet these are vastly inferior to the mountains of the peninsula in their barren and bleak appearance. At the entrance of the defile we dismounted, and followed on foot a track which wound up the mountain-side to the east of the deep

ravine by which the waters from the hills descend to the plains. Above us, the dark sunburnt granite mountains rose to a height of three or four hundred feet, while detached pieces of vast size, dislodged by the action of the heat and rain from their native beds, seemed ready at any instant to fall to the plain below, and overwhelm the passing traveller. The constant ascent of a mere mountain-track we found very fatiguing; yet it was wonderful to us how securely our loaded camels travelled over the narrow and insecure footing. It was an hour and a half before we reached the top of the pass, whence the convent is distant nearly two hours. On arriving at the top, I found myself completely exhausted from thirst and fatigue. Our water had been left behind, but on scooping the sand to the depth of a foot, the water rushed up, and on dipping our skins into the hole we contrived to get a pretty decent draught. I here again mounted my camel, and ascending further, soon came to the plain of El Rahah, a fine open space between the lofty line of mountains which guard the way to Mount Horeb at its lower end. It is, as many travellers have justly observed, a fine situation for an encampment, but I have great doubt whether it is the spot on which the Israelites were encamped when the law was delivered. About another hour brought us to the door of the convent, where, on presenting our letter, which we had brought from the Greek convent at Cairo, admission was soon granted us, and we were hoisted up by a windlass, turned by four men to the door, about thirty feet from the ground. The superior

made each of us a distant bow as we presented ourselves before him, and asked to be conducted to the stranger's room.

We followed our guide, and after wandering through some rather intricate turnings, ascended a flight of stairs, and found ourselves in front of a suite of rooms opening into a balcony, which extended the whole of this side of the court. Being but a small party, we soon fixed, each of us, upon our rooms, whilst a fourth served us as a dining-room. The bedrooms were fitted up with cushions and carpets, which had once been handsome, but now bore the marks of age. The water of the convent is excellent, and though the utmost with which the superior was willing to furnish us in addition to it, was a little sour bread, we soon contrived, by a few purchases of our own, to lay in a tolerable stock of bread for our stay at Mount Sinai, and our journey as far as Akabah.

We visited in the morning, in company with the superior, the church, which is a massive and solid structure of Byzantine architecture, dating from the time of Justinian. The building has six arches on each side, and a corresponding number of small windows of two lights, with a small baluster intersecting them, generally cut in a twisted cable form. Over many windows is a Maltese, or Greek cross. The walls are profusely hung with paintings of saints, and the screen in front of the altar is richly painted, while lamps are suspended in great numbers in various parts of the church. A large picture of the Transfiguration ornaments the apse over the altar, and por-

traits of Justinian and his wife. The floor is neatly paved with marble, and the ceiling has been repaired within the last few years. But the great object of interest is the small room behind the altar, said to cover the spot where the burning bush stood. Every one who enters puts off his shoes as Moses did. The room is a small one, about eight feet by six, richly carpeted, and hung around with pictures; while at the end in a circular recess, is an altar, before which lamps are continually burning. The superior next conducted us, by a low winding passage, to the garden, in which is the charnel house of the convent. Here we found skulls, leg-bones, thigh-bones, and arm-bones, each arranged according to their respective denominations, and, to judge by the size of the various heaps, it appeared that it had been long the custom thus to distribute them. At the door were a few mouldering heaps, where the bodies are first interred, and then, after a certain time, dug up, to be added to the accumulations of bones. We observed a complete skeleton hung up, and were told that it was a former archbishop. We were informed by the superior that the monks are only once ill, and that then they die; but, to judge by the age of one or two of the inmates of the convent, it appears to be healthy.

The day had so far gone in seeing the wonders of the interior of this place, that we resolved to confine ourselves to it during the day. In the garden we found a few flourishing acacia-trees, vines, and fig-trees, and some plots dedicated to the rearing garlic and onions, of which we soon discovered that

the worthy fathers were by no means sparing in their cooking. After walking round the garden, I returned to the chapel, where prayers were going on. The services in the Greek church are of the same unedifying character as those of the Romish, being hurried over in what, to English ears, is a most irreverent and slovenly manner.

About midday, we started, with our dragoman, and some of our friends, for the top of Mount Sinai. It proved, as I expected, a hot and fatiguing walk, but from the labours of the monks, who have constructed a rude staircase in the rocks, the labour is not so great as it would otherwise have been. We passed two or three oratories, or places of prayer, all having some legend attached to their history, and came, in due course of time, to the solitary cypress, a remarkable object upon the slope of the mountain. Here, at a little distance, carefully whitewashed, is a chapel, built over the exact spot where Elijah was resident during the time of his sojourn in Horeb, and where he was miraculously fed by ravens. Resting here for some little time, we again commenced the ascent, and in about two hours and a half from our leaving the convent, we at last found ourselves at the top. Fatigued as we were by the heat of the day, and the toil of the ascent, we were delighted to be enabled to refresh ourselves with some of the delicious water with which the neighbourhood of Sinai abounds, and which is said never to fail within two hundred yards of the summit. On gaining the top of the mountain, the view is awful—magnificently awful. The eye ranges over the vast extent of glar-

ing white limestone mountains, and isolated ridges of dark grunstein and porphyry, for something whereon to rest with satisfaction, some little oasis amongst the scorched arid mountains. But it is wanting: all, all, is desolate; not a particle of vegetation meets the eye to relieve the almost unearthly grandeur of the gloomy scene. What must the effect have been when "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled, and Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."*

Jebel Musa is the highest part of the Horeb range, excepting St. Katein, and I am still inclined to believe it to be the true Mount Sinai on which the law was delivered; I am not willing to have the truth of these old traditions doubted, and their scenes transplanted. There is a poetry about old associations which will not bear dislocation, and a prejudice in favour of occupation, which requires strong evidence to make me give a verdict in favour of the new claimant. I do not think that there is sufficient reason to dispute so long and firmly established a tradition; for it appeared to me that there was enough room in the valley beneath and the entrance of the wady which diverges from it, to accommodate the large numbers who were witnesses of the delivery of the law; and I have since heard from those who actually

* Exod. xix. 16. 18.

measured the level space at the base, and in sight of Jebel Musa, that the area is greater than that which El Rahah would afford.

Descending as far as the solitary cypress, I left my companions to prosecute their descent; and, accompanied by an Arab boy as guide, turned to the left and pursued a scrambling slippery path to the base of Es Safsafeh. The ascent I found very difficult. I first, with great labour, climbed up the smooth and slippery side of an almost perpendicular rock, and then found that my boy had misled me, and I was obliged to slide down as well as I could. A second attempt in another direction was more fortunate, and after a long and perilous ascent, hands and knees being in great requisition, I at length got on to an easier part, and without accident reached the summit, where I was well repaid for my labours. It overlooks the pretty little plain of El Rahah, at the entrance of which it stands as a watch-tower, and gives a commanding view of the abrupt mountains which shut it in, and the entrance of the defile, with the towering heights of Jebel Serbal in the direction by which we had arrived.

On the morning of March the 29th our camels were, according to order, at the convent soon after sunrise; but, with the usual delays incident to a party starting on a journey, it was ten o'clock before we got our baggage and ourselves let down from the convent door. We had taken thirteen camels from Cairo, but had all along suspected that the Bedouins had made use of them for bringing a great quantity of corn for themselves and families.

Basharah, however, had promised that we should leave Mount Sinai with only twelve, but, I believe, was unable to fulfil his promise, as his tribe looked upon us as victims, from whom they were all to get something; instead, therefore, of twelve, we found nearly twenty camels ready to carry ourselves and our baggage. One took a couple of carpet-bags, another a couple of small water-skins, and in spite of all Basharah's vociferations, the Bedouins insisted on pressing into our service their half-laden camels. The din of voices usual to Arab contention was excessive, whilst each endeavoured to force his animal upon us. Nothing was gained: and, thinking it probable that unless we seemed to consent we should not leave the convent the whole day, we determined on starting, and, when fairly off, stopping the camels, loading them properly, and rejecting the superfluous. This we did in about a quarter of an hour after leaving the convent; and, after an angry discussion, started with the number originally agreed on.

Soon after leaving the convent we turned to our right hand, by Wady Esh Sheikh, and passed between the lofty hills of El Fareih on the left, and the mountains of the cross on the right. Keeping our course up the wady, we passed the mouth of several smaller valleys, and in about two hours we came to a rocky pass of an hour's length, which brought us to an open plain. This we crossed in about forty minutes, and entering the narrow cleft in the dark El Fera, we followed during the rest of the day the deep Wady El Sal, bounded on each side by precipitous rocks, two hundred feet high. We kept

along this valley, which presented at times the wildest views, until about five P. M. when we encamped on its western side. We had great difficulty in pitching our tent, owing to the excessive violence of the wind, and during the night we were often under considerable alarm lest we should be unhoused. As it happened, however, we weathered the storm with the only inconvenience of the sand being driven in great quantities into the interior of the tent, and even into our very beds. We kept our course on the following day down Wady El Sal, and soon after the termination of the precipitous rocks, crossed over some low sandhills on our left hand. We continued our way over a frightfully desolate plain strewed with dark flints and other stones, whilst the high rocks on each side were broken into every conceivable form, and exhibited the fantastic shapes of towers, castles, and walls. On some of the rocks we observed inscriptions, and figures of animals. Pursuing our course, which was very difficult to find amidst these vast insulated masses of rock, the wind having obliterated all traces of a path, we passed the mouths of several wadys, and turning to our right between lofty rocks of bare sandstone, we bore a little to the west, and pitched our tent under a line of mountains, with the ridges of desolate hills between us and the sea, and the more distant peaks of Midian on the opposite side.

Basharah came to us in the evening, to ask us to pursue our journey during the night as he was rather afraid of the Arab Muzeins, in whose territories we then were. On leaving the scene of our en-

campment in the morning, we passed for a couple of hours amongst sandhills, where it was difficult to discover any path. We then entered Wady Ghuzaleh, a narrow wady, with perpendicular walls of sandstone on each side, down which we kept our course for two or three hours, passing afterwards over an open space whence two or three wadys diverge, and entering in the same direction Wady El Ain. In this wady we found water about one P. M., and while our Arabs were employed in filling our skins, we sat down to take our lunch. Whilst thus engaged, a miserable Bedouin woman appeared before us, and begged a morsel. She was, indeed, a wretched specimen of humanity, and we shared our meal with her. As we advanced down the wady we found a greater number of tulk-trees than are commonly seen, and towards its end we passed a stream of running water still flowing across the wady, while two or three pretty little birds were hopping about the edge and enjoying the cool stream.

After travelling through Wady El Ain we approached the sea-coast, in a narrow valley, planted more or less with the tulk-tree, with the granite mountains rising from three to five hundred feet on both sides of us. I never beheld so fine a natural defile. The sides rose often so abruptly as to appear like walls, and when they receded a little, it was only to give you a view of the mountains behind, still more vast and precipitous. In many parts the valley was so narrow that it might have been shut by a door, whilst at other times it expanded a little, where some branch wady struck off, and

gave you a view of the vast masses of bare and scattered limestone and granite, amongst which you were travelling. I feel how feebly I can describe this splendid scenery, so unlike anything to be met with in other parts. Emerging on the sea-coast about four and a half P. M. we journeyed on for about an hour, and then pitched our tents on the shores of the Red Sea, with its bright waters before us. The bare and desert mountains of the Midianites; the desolation of the mountainous ridges on either side of the transparent gulf, and the stillness of the scene, scarcely broken by the faint ripple of the glassy wave, formed a striking contrast to the green and cultivated shores of Old England.

We continued travelling in a north-easterly direction for two or three days, with a broken range of sandstone rocks, and the rugged peaks of the desert mountains bounding our view. On turning into a narrow wady in order to avoid a difficult and dangerous road round a projecting point, we met some camels of the preceding party on their return. From their drivers we learnt that the gentlemen were still at Akabah, and would not start until the next day. This put us in good spirits, and S— and T— immediately went on in advance of the luggage, to make arrangements that we should accompany them. The ascent along the narrow path was slippery and dangerous, and the descent no less so; but at last we turned up a wady to the right, and followed the sea-shore. I here took the start of the loaded camels, and soon found myself opposite to the ruined Saracenic castle on the island, and could just distinguish the line

of date-trees round the governor's house at Akabah. It was, however, past three P. M. before I reached it, as I was obliged to skirt the whole head of the bay. The last part of the road, and all the village of Akabah, was filled with the carcases of camels and horses which had died during the march of the late Haj. The Haj had passed through, on its return from Mecca, the very morning on which we entered Akabah, but we had missed it, as on leaving Akabah, instead of turning round the head of the gulf, it takes the straight road to Suez and Egypt. Long before I arrived at Akabah, I could distinguish the white and green tents of our English friends on the coast, beyond the castle and palm-trees; and on coming up to them was not a little gratified by the cordial welcome they gave us. The meeting of one's countrymen in foreign lands, is not seldom the foundation of lasting friendships, and there were many of the party I hope not to lose sight of.

We learnt from them that they had arrived three days before us, but owing to the deceit and lies of the governor of Akabah, were still detained, though there was now some prospect of their getting off. The case was this: a sheikh named Hassein, had for some time been in the habit of conveying Frank travellers across this part of the desert, subject to the El Alouin tribes, but he was now absent, having gone to Hebron with a previous party, who had been obliged to wait at Akabah ten days while he was sent for, and camels procured. The governor, however, pretended that Hassein was at his home two days off and said he would send for him directly

if the gentlemen would give him fifteen dollars. It so happened that at the time the second party arrived, some sheikhs of the El Alouin were at Akabah to furnish camels for the Haj, on their return from Mecca. Mustapha, the dragoman of one of our party, met these sheikhs at the governor's, and, talking Turkish, which the Arabs did not understand, said to him, "These sheikhs cannot convey travellers: Hassein only is powerful enough to do so." The governor said "No, they cannot." Mustapha then, in Arabic, which the governor was not acquainted with, immediately addressed the Arab sheikhs, who were present, and said: "The governor says you are not powerful enough to carry travellers through the desert." Upon which they said, "Who dares say we are not able to do so, and that we are not so powerful as Hassein. We are of more power than he is, and we are willing and able to convey these travellers." Here then was the governor caught in telling a lie, as he wished to pocket the fifteen dollars, well knowing that Hassein was not near enough for him to be sent for, and desirous of keeping us at Akabah, whilst we lived upon the provisions which he furnished at an enormous price. Arrangements were, therefore, made for striking a bargain with Sheikhs Salame and Abou Reschedi, whose camels, thirty-four in number, had not been wanted for the Haj, and who, of course, were willing to go out of their way a little, for the handsome presents they would receive, their residence being at Kerek, to the south of the Dead Sea. At first, however, they asked

an enormous price, ten dollars, for each camel, to Hebron, and eight guards at ten dollars for each gentleman. This was a price too exorbitant to listen to; and thus stood matters when we arrived.

CHAPTER VI.

Bargain with the El Alouin.—Departure from Akabah.—Petra.—Wady Arabah.—Hebron.—Bethlehem.

Akabah is the same as the Eziongeber of Scripture, and the Ailah or Elath of late years. It was once a considerable port for the merchandise of India and Africa, but now it consists only of the governor's house and a few miserable mud cottages. It is, like Suez, surrounded by desert on all sides, and, with the exception of the palm-trees around the governor's house, there is no vegetation near it. I was not sorry for a day's rest after the great fatigue of camel-riding. About ten in the morning I was called out to see the sheikhs coming. They were two in number. Sheikh Salame, who seemed about forty years of age, a little dark determined fellow, was a perfect study. He wore on his head a handsome shawl as a turban, and over it the *kesia* or yellow handkerchief, which hung down over his shoulders, and was confined by a skein of camel's wool round his head. His red robe was fastened round his waist by a leather girdle, in which his pistols were placed, and over it he wore another bright red silk loose gown. This, with the addition of huge red boots up to his knees, a sword nearly as big as himself, and a pipe in his hand, completed the

costume of Sheikh Salame, the very *beau idéal* of an Ishmaelite. Sheik Abou Reschedi, his companion, was a much younger man. His costume was very similar to that of Salame, except that he wore a black abbas; and, though one of the most powerful sheikhs, he seemed to consider shoes quite a superfluity, coming to our tent with bare feet.

These sheikhs were accompanied by the governor, and, having entered our tent, coffee was served, and the conference began. Deliberations were commenced about as gravely as if the allied powers were debating with the Divan, whether Constantinople should not be immediately surrendered to the Russians. Propositions were made: an occasional "tyeb" announced that they were acceded to. Soon, however, the voices became more energetic, the action was suited to the word, the consolatory "tyeb" was no longer heard, but a volley of harsh guttural words; and through the cloud of smoke with which the tent was filled, I could see the Dukes of Edom, Sheikh Salame, and Abou Reschedi had departed. Sheikh Salame had been the chief speaker; and the gist of the matter was that he would not take us to Hebron for less than ten dollars a camel, and 5300 piasters (about 60*l*.) as bucksheesh for conducting the party, now increased to twelve. Declaring this as his *ultimatum*, he had flung himself out of the tent, and, followed by his friends, finished the conference.

It being Sunday, we had service in the white tent, and in the evening a message was sent from the governor to say that the sheikhs would go without us, if we were not willing to make the bargain. On

this, a deputation went down from each tent, S— acting as our ambassador. He returned about ten at night, having concluded the bargain on the terms which the sheikh had offered in the morning. There was a doubt whether the number of camels would be sufficient, which proved fortunately to be the case: if we found it to be otherwise, it was arranged that nine of the party were to start with the camels, and that others being sent for, we were to follow as soon as they arrived. Abou Reschedi excused himself from accompanying us, since, having unfortunately killed a man in Wady Mousa, his presence would only expose the party to considerable danger. Though it was settled that we should be off before midday, it was late in the afternoon before all the luggage was packed and all was ready for starting. Just as we were on the point of leaving, a party of three, who had arrived at Mount Sinai on the morning we left it, were seen coming round. It was impossible to find camels, as we had only just enough for our own party; but it was arranged that some should be sent for. At length we started, and such a start we made as was never seen before. The camels had not been accustomed to carry burdens, and the loads were ill-secured. Some of the animals, finding a weight on their backs, to which they were not accustomed, commenced kicking, and many of them succeeded in dislodging their burdens. Beds, chests, crockery, and kitchen utensils, were soon rolling about in delightful confusion on the sand. Under such circumstances we could not of course proceed far. We crossed the halting-place of the Haj on the previous night, which

was marked by dead camels and horses ; and having got about three miles up Wady Arabah, we halted for the night, our tents commanding a beautiful view of the bright gulf, tranquilly embosomed in its lofty chains of arid limestone mountains, until the deep blue of the sea faded away in the distant azure tints of the cloudless horizon.

At night there was a complaint made to the sheikh that men and camels were deficient, and also that, in consequence of his not having sufficient rope, the baggage had fallen. He sent down to Akabah for rope and some other camels, and promised us that at Wady Mousa we should have more men, who, however, were never forthcoming, and the eight guards which he represented as so necessary for our safety, were eventually comprehended in about half-a-dozen poor camel-drivers. We started at eight in the morning, and kept our course on the eastern side of the Arabah, a vast plain bounded by ridges of mountains, which extends from the Red Sea to the Dead Sea, and was formerly the channel of communication for the treasures of the East. It was the most uninteresting part of the desert I had yet traversed, as our view was entirely hemmed in by the ridges of mountains on our right and left. On the eastern side of this wady we entered a range of low sandhills which run across it. Here we found some water left by the rain, near which some palm-trees were growing. We filled our skins and watered our camels, and continuing our route over an immense surface of sandhills, pitched for the night. In the morning we found it more difficult than usual to start, our party

having increased since leaving Akabah. At the point where a low ridge divides the Great Wady from the broken sandhills in the direction of Mount Hor, we turned to the east over some rising ground strewed with flints and other stones. On gaining the top, Mount Hor with its white tomb first came in sight. Bearing north-east, and continuing much in that direction, after passing the entrances of many wadys, we at length turned into Wady Addone, at the bottom of which, under some sandstone rocks, we encamped. Some of us here mounted a steep crag at the side of our route, to visit a watch-tower or look-out place, curiously formed in the perforated rock.

Starting at the usual time, we took a northerly direction across a desolate level for about an hour, when we turned into a ravine with shrubs and some few wild flowers. This took us about forty minutes, and brought us to the foot of a steep hill, over which lay the road to Wady Mousa. We here dismounted, and, our camels following the circuitous and more easy ascent, we took the steeper and more direct road over the top. I found the heat most oppressive, and the walking, particularly towards the summit, very difficult, owing to the steepness and slippery state of the rocks. Wild flowers were growing in great abundance, so as to give the idea of the approach to some cultivated land. Descending about noon, we found our camels waiting at the bottom, and continuing the descent, in about an hour we entered the valley of Wady Mousa from the south-west, and came in sight of the first tomb. As we advanced we passed them in greater numbers, and observed at our right hand a

broken column. At length, as we turned a corner, the most remarkable part of the valley broke upon us with a striking line of tombs as far as the eye could reach. We pitched our tent on a level plot of ground in the very centre of the city, and a few hundred yards from the remains of the triumphal arch and castle, and commanding a fine view of these most remarkable antiquities. It was at the confluence of the valleys which lead to the theatre, Syk, Khuznee, and Deir.

I think we were all pretty nearly tired out; not one made any attempt to walk up the wady, though as yet we were free to do so, the Sheikh of Wady Mousa not having yet heard of our arrival. We contented ourselves, however, with a walk of a few paces to inspect the masonry on each side of the water-course at our feet, the ruins of aqueducts, broken pieces of pillars and foundations, the only traces of building which Petra can now boast, and small indeed compared with the extent attributed to the ancient capital and to the extent of the line of tombs. By the morning it was discovered that a Frank party had arrived, and a party of Arabs, about fifteen in number, came to our tents demanding a hundred piasters from each for a sight of Petra. We said that we could not think of giving so much, but that we should not object to give twenty-five piasters. There was a long parley on the subject, and I thought matters would be settled, and had walked on with a friend to visit the interior of the Corinthian tomb, when, on looking back, I found that no one followed but two Arabs, who had come, I suppose, for the

purpose of making some bargain with us. We returned, and found that no terms had been come to, and as it was not safe, without an agreement, to leave our tents, we all waited at home to see the event. During the whole day, the Arabs, who had pitched near us, were talking loud, and finding in the end that we were not inclined to give in, they came to our tents and said that they were willing to accept the original offer. They all had fire-arms and acted as our escort. We also took our guns; but neither on this or any other occasion did we find any reason to distrust the word of an Arab. We followed our guide through the street of the tombs, excavated in the red sandstone rock on either side; those which were not mere holes in the rock and had any pretence to be called tombs, having entrances ornamented in a debased style of Egypto-Roman architecture. The form of the doorway was that of a truncated cone, having a solid plain moulding running round them, similar to those I had witnessed on the buildings of Egypt. In these tombs there is little beauty: exposure to the weather has injured the finer parts in many places, and the style is heavy; but the singularity of their position, their size, the whole line of sandstone, often three hundred feet in height, cut into tombs, which are now left solitary and tenantless in the vast desert, gives them an interest to which few other remains of antiquity can lay claim. When cut, and for whom, history does not mention, and it is only by studying their architecture that we can know the probable age of their construction.

Passing beyond the tombs, we came to the theatre

on our right, cut like the tombs in the solid rock in a semicircular form, and having about seventeen rows of seats, with galleries cut in the rock above it. Over the watercourse at its side a very strong arch has been turned, which is still remaining. Following down this valley, which by degrees contracted itself, and was beautifully sprinkled with oleander and other shrubs and flowers, we came on a sudden where the Syk turns off, to the celebrated Khuznee or Treasury. From a vase which is at the top of it, it is supposed to contain money, and the Arabs always fire at it, in the hopes of obtaining the treasure concealed inside. The Khuznee may be overloaded with ornament, and its style is certainly late Roman, but yet there is a great deal of Egyptian character about the door-way, both in their shape and mouldings, and a symmetry and elegance which cannot fail to please. Indeed, were you to meet with such a *façade* in the centre of one of our finest cities, you would be struck with its beauty; how wonderfully, then, must the impression be heightened, when you come upon this splendid front adorned with capitals, in which grapes, vine-leaves, and acanthus-leaves are cut in a most delicate and elegant manner, with the roseate hue of the stone adding greatly to its beauty, in the very midst of the wildest and most desolate scenes that can be imagined. Contrasted with the savage wilderness around, it appears like some fairy creation placed there to show its elegant proportions and laboured workmanship more clearly from the contrast presented by the objects around.

Immediately opposite to the Khuznee is the mouth of

a narrow ravine or deep cleft in the rock, which is called El Syk. It was the principal entrance to the city from this side, and, no doubt, formed a strong defence, from its extreme narrowness. The bottom of the ravine, which is composed of the same kind of red sandstone as the rocks above, is marked by the traces of chariot-wheels, which, in many cases, are several inches deep. Our Arab guides were at first not disposed to let us proceed along the Syk, but we paid no attention to their remonstrances, and entering this singular opening, followed what appeared like the dry bed of a torrent. I never saw so romantic a defile, varying in width from ten to twenty-five feet. We pushed our way through the oleanders and wild fig-trees which grew most luxuriantly along our path, whilst the plants which were growing in the crevices of the rocks and hung down over our heads, almost excluded the light of day. The height of the rocks was, probably, from one to three hundred feet, in some places perhaps even more. We followed this delightful route for about a mile, when, after having passed under an arch thrown across the defile, we emerged from it, and leaving the red sandstone, came out upon a chalk and light-coloured range, running north and south for some distance, and presenting much the appearance of downs. At this, the eastern, entrance of the Syk there is a sprinkling of shrubs, and the foundations of large and extensive buildings are to be seen, as well as a number of tombs or niches cut in the rock. At the end of it is the Necropolis, in which are a number of tombs different in character from anything I had seen; several of them

were of pyramidical shape, but possessed no architectural beauty. Many of our party had not ventured to the end of the Syk, and our Arab guides were now most strenuous in opposing such as were desirous of proceeding further. They signified to us that we must retrace our steps to avoid interruption by the Arabs, who were in possession of the water, and pasturing their flocks. To this we readily assented, considering it most advisable to do so, though the true reason of the conduct of the Arabs was, I believe, that they feared that the Fellabeen, or inhabitants of Wady Mousa, whose village was not far distant, would come to us in great numbers and claim a portion of the "bucksheesh," to which they considered themselves alone entitled.

On returning to our tents we were, indeed, met by another party of Arabs claiming to have the privilege of escorting the Franks. Their anger seemed principally directed against those who had previously acted as our guides, for they followed them to their resting place, about twenty yards from our tents, and then commenced quarrelling and wrangling with the usual Arab vociferation and noise the whole evening. They succeeded in settling their dispute, and by the morning were quite silent. It was Sunday, and we had service in the white tent, being much oppressed by the heat, which was intense. Afterwards, with some of the Arabs as guards, we set out for the Deir, the second great curiosity of Petra. We followed the course of the bed of the brook which ran under our encampment, and passed through the remains of the triumphal arch, the ruins of the castle

being on our left. We then continued our course to the right hand, and mounting an elevated platform of rock, turned to the left through a narrow defile in the rock. We could often trace the remains of steps, which formed the road to the temple at the top. After occasionally mounting by these steps, or ascending, as we best could, over the broken pieces of rock for about an hour, we reached the little green nook, in which the Deir is situated. The design of the *façade* is much the same as that of the Khuznee, though in a much plainer and heavier style. There is quite a green carpet round it, and wild sage and thyme, camomile, wild fig-trees, oleander, and juniper-trees, were growing in its neighbourhood. Some modest little forget-me-nots, struck me more than all the pretty little flowers in such a spot. There was, indeed, a charm and reality in their name: and how many a familiar scene did they recall! Why so much pains should have been taken, to carve the face of the rock in so elaborate a manner in such a retired situation, is a secret we are not likely to know. The interior, consisting of a single chamber, is no better than that of Khuznee.

Returning to our tents we found that the old Sheikh Abou Zeitun* had at last arrived *in propriâ*

* Mr. Legh, it appears, was not so well treated by this sheikh, as we were. "On the 23rd of May," he says, "the sheikh of Shubac, Mahomet Ebn-Raschid, arrived, and with him also came the Sheikh Abou Zeitun (father of the olive tree) the governor of Wady Mousa. The latter proved afterwards our most formidable enemy, and we were indebted to the courage and unyielding spirit of the former for the accomplishment of our journey, and

personâ, and wanted a hundred piasters from each of us. As we had seen all we wished, and paid all that we intended, we, of course, refused the demand; upon which he threatened to send to the English Consul and complain of us. This was not a very bold threat for one of the Dukes of Edom, and, I believe, we rather disconcerted him by symptoms of merriment at such a mode of extorting money from us. In the morning, before the tents were ready, I took a solitary walk down to the Khuznee. It was a lovely day, and the birds were singing merrily as they hopped about among the oleanders and fig-trees, and evergreen shrubs. What a singular place was this for building a theatre, looking directly on a whole street of tombs. What an incongruity in

the sight of the wonders of Petra. When we related to the two sheikhs, who had just entered the camp, our eager desire to be permitted to proceed, Abou Zeitun swore, by the beard of the Prophet, and by the Creator, that the Caffrees, or infidels, should not come into his country."

Mahomed Ebn-Raschid as warmly supported them, and "now there arose a great dispute between the two sheikhs, in the tent, which assumed a serious aspect. The sheikh of Wady Mousa at length starting up, vowed that if we should dare to pass through his lands we should be shot like so many dogs. Our friend Mahomet mounted, and desired us to follow his example, which when he saw we had done, he grasped his spear, and fiercely exclaimed, 'I have set them on their horses, let me see who dare stop Ebn-Raschid.' We rode along a valley, the people of Wady Mousa with their sheikh at their head, continuing on the high ground to the left, in a parallel direction, watching our movements. In half an hour we halted at a spring, and were joined by about twenty horsemen provided with lances, and thirty men on foot with matchlock guns, and a few double mounted dromedaries, whose riders were well armed. On the arrival of this

disturbing the silence of the sepulchral vault, and the lamentations of mourners by the gaiety and merriment of the stage. The scene is so wild that you can scarcely realize the appropriate costume and measured diction of the Getæ, and Davi, and Pamphylæ, with the fastidious and discriminating audience of a civilized nation. You feel that wild Bedouins with their tents and camels or birds of prey are much fitter *dramatis personæ*, and that savage rocks and wild and overgrown thickets, are a much more appropriate audience. The Khuznee looked more lovely than ever with its delicate tints and deep carving glittering in the morning sun. But how are all the mighty fallen! how is all this changed since such a a building in former times was in accordance with every thing around it! *

reinforcement, the chief, Ebn-Raschid, took an oath in the presence of his Arabs, swearing, 'By the honour of their women, and by the beard of the Prophet, that we,' pointing to our party, 'should drink of the waters of Wady Mousa, and go wherever we pleased in their accursed country.'

"Soon after leaving the ravine, the rugged peak of Mount Hor was seen towering over the dark mountains on their right, with Petra under it, and Gebeltour, or Mount Sinai, distant three days' journey, like a cone in the horizon. They reached Ebn-Raschid's camp of about seventy tents (usually twenty-five feet long, and fourteen feet wide) in three circles, and next morning, attempted, but in vain, to obtain the consent of the hostile sheikh to pass through his territory. They did not, however, come to blows, and at length they passed the much contested stream on which stood the mud village of Wady Mousa: Ebn-Raschid, with an air of triumph, insisting on watering the horses at that rivulet."—*Legh's Travels in Egypt.*

* See Appendix, F.

Before leaving the Khuznee I added my name to the list of travellers from all countries, which are inscribed within. A curious anecdote was afterwards told me by a friend at Jerusalem. On leaving Petra, we had written up the names of our party, and the low "bucksheesh" which we had paid, as an inducement to friends who might follow us, to withstand the extortions of old Abou Zeitun. On arriving at the same place of encampment, a party of our friends were asked one hundred piasters by the old sheikh, but they opposed the demand, saying "we will pay no more than twenty-five piasters." The sheikh replied, "Why, every Frank pays one hundred piasters." "Oh! no," said our friends, "twenty-five piasters is the regular payment, which those who have preceded us have paid." "No," said the sheikh, "they all paid one hundred piasters." "But there is their handwriting on the wall," said the other, unguardedly. "They have left us word that they paid only twenty-five piasters." This appeal to the *litera scripta* availed not, for they were compelled to pay the full "bucksheesh," and old Abou sent immediately one of his men to erase the obnoxious inscription from the rock, I hope those at the Khuznee will not share the same fate.

When we were just ready to start, there was no little demur on the part of the men, who had agreed to go with us as an escort to the summit of Mount Hor. We had paid into Salame's hands the sum we had arranged to give at Wady Mousa, and we told our sheikh that we intended to enforce, most strictly,

the terms of the agreement. "The better part of valour is discretion," in all situations, and nowhere is this more applicable than in the middle of the desert, where you are wholly, or nearly, at the mercy of roving Bedouins. So, finding that we were likely to incur some unpopularity by a too rigid adherence to the letter of the law, and fearing we should never be allowed to ascend Mount Hor, with a well-timed generosity we agreed to give every guide, who ascended with us, a small gratuity, and thus retrieved our character. We left Wady Mousa by the same route by which we had entered, keeping, however, soon a little more to the north, instead of taking the path to the south-west, by which we had entered. The tombs continue in the face of the rocks, until the termination of the wady, when a deep and narrow ravine separates Mount Hor from the continuous range which so completely skirts in Petra. The slopes and roots of the hills were terraced in the same way for the cultivation of trees, even to the rising ground, at the base of Mount Hor. Having at length arrived at the bottom of the mount, the tents were pitched in the Wady Haroun, whilst nine out of the twelve of our party commenced the ascent, the whole time occupied in arriving at the summit not exceeding an hour. At the top is the white tomb, which had been so conspicuous an object on leaving Wady Arabah. It is surmounted by a dome, measures thirty-four feet by twenty-eight, and is supported by square pillars, and three arches. It is decorated with lamps of ostrich eggs and festoons of cloths of different colours. At one end of the building is a white sar-

cophagus, three feet and a half by five, which is covered with old palls of white and green linen, in a very dilapidated state. At the further corner is a small aperture, whence, by means of a few steps, a descent is made to a cave, in which the bones of the great high priest are said to be laid, Numb. xx. 28. Deut. x. 6. The view from this point was very fine, but most awfully desolate and barren. We remained here about an hour, the Arabs being very jealous at our lengthened stay, and then descending on the north side of the mount, wound round to our tent.

We pitched in a small level space in Wady Haroun, and in the morning followed the track which soon brought us to the top of the hill which had bounded our view on the day before. From thence is a most magnificent view of the jagged and sharp peaks of the desolate ranges which guard the approach to Petra, and on the south side toward the west, were the comparatively low range of hills which bounded the Arabah on the west. Immediately below us was tier after tier of barren hills, until they at last sunk in ridges into the sandy plain. With the exception of that from Mount Sinai, it is the finest view that I saw in the desert. The toilsome and dangerous ascent occupied us nearly four hours, and it was not until noon that we had descended into the Arabah. Our course, then, took a north-westerly direction amongst sandhills, and we at last pitched our tent in the Arabah itself. It required some little effort to realize this as the grand route from the land of Ophir to Tyre and Jerusalem, though, perhaps, the "Queen of the

South," with all her splendour and magnificence, may have pitched here on her way to hear the wisdom of Solomon.

We left the scene of our encampment on the first cloudy day that I had seen in the desert. About noon we arrived at the water which Dr. Robinson considers to be Kadesh, although without much reason; for, I believe, the true Kadesh has been discovered in a much more probable situation, not far from Gaza. The water had a strong sulphury taste, and, for the most part, was very unpalatable. We had now crossed the Arabah, and shaped our course more to the north. The sun at length began to shine upon us, and we wound among the sandhills, with scarcely a breath of air to refresh us, the heat being so intense that the thermometer on the shady side of the camel, stood at ninety-eight. In the afternoon we saw three gazelles tripping gaily about, but they were too shy to permit us to approach them. Beautiful things they were as they frolicked about upon the desert.

> "Our sands are bare, but down their slope
> The silvery-footed antelope
> As gracefully and gaily springs,
> As o'er the marble courts of kings."

On a former occasion we had not been contented with merely looking at them, for, in the neighbourhood of Mount Sinai they had afforded us many a delightful repast. Now, however, we were not so fortunate, and were constrained to indulge a more poetic mood in witnessing their gambols, and admiring their dark black eyes.

Having spent the night in Wady Sheby with a fine view of El Ghor, down the valley which runs into it, we started early, and pursuing our course, after ascending and descending among desolate hills for three or four hours, we came to Wady Fickray, and then to the ascent of the pass El Sufery. Before commencing the ascent, a white hill is visible at the right, under which, tradition asserts, that God destroyed a city for the crimes of its inhabitants. The road over the pass is extremely difficult and steep, and our loaded camels were long in gaining the summit. As we advanced we saw innumerable skeletons of camels, besides those of many of the men who had fallen in the disastrous retreat of Suleyman Pasha with the Egyptian artillery in the year 1840. The difficulty of the ascent appears to be on the desert side, and I can hardly account for an army coming in the opposite direction, having lost so many men and camels. But who can tell the effect of such a perilous, a desolate march as was here in prospect, upon the already worn-out and fainting frame. After gaining the summit of this difficult and dangerous pass, we ascended into a narrow ravine, and keeping along it for some time, we turned to the left along a gorge of much the same character, having, however, a few trees in it, and á little grass. Following this for some distance, we came out on an open flat, not unlike an English moor. The extreme desolation had now ceased, and signs of coarse vegetation were everywhere apparent. After crossing this moor, which we did in about an hour and a half, we pitched

at its further end, under some hills. We had heard that we should be enabled to find water here, but were sadly disappointed, when we discovered that the only two or three puddles which were in the place were in a most filthy state from the animals that had been watered there. Mustapha, the servant of one of our party, was found missing on our arriving at our encampment. The Sheikh Salame and two others were dispatched to seek him, and returned with him late at night. It appeared that he had lagged behind, and had taken the wrong turn on coming out of the ravine after passing El Sufery, but had been fortunate enough to find his way to an encampment of Bedouins, who shared with him their provisions.

Our encampment was evidently on the site of an ancient town. It was called by the Arabs Kournoub, and, besides several other ruins up the ravine, to the north, we could distinguish terraces and the remains of masonry. The castle probably occupied the spot where we were encamped in order to command one side of the ravine. On the other side, the remains are more numerous, including the ruins of a church, and some subterranean vaults. The place is conjectured to be the Thamar of Ezekiel, chap. xlvii. verse 19, and is the Hazezon-tamar mentioned in Genesis, chap. xiv. verse 7. We were glad to procure a little milk from a few women who were encamped with us. Starting about nine A. M. we took an easterly course along the base of the hills, to the south of which we had been encamped, and in about fifteen minutes, turned to the north through a gorge,

which brought us out on a plain with more traces of vegetation than we had yet seen. On our left the ruins of Komoul were visible at the entrance of the ravine. We soon descended, and wound along the bottom of the valleys, in which long coarse grass was growing, and the hills, which hemmed us in, began to have the appearance of a down, the grass growing in tufts, on a sandy soil. In the course of the afternoon we arrived at Mohl, where we found two wells of marble, as also a drinking-trough, and other ruins, at which some Arabs were watering their flocks. Continuing still along the same open plain, for about two hours, we at length encamped to the south-east of Jebel Khalil.

Starting about half-past eight A.M. we kept a winding course towards the north, amongst hills covered with coarse grass. We soon came in sight of the first field of corn; the land in the neighbourhood, which now produced only wild grass, bearing marks of having been formerly carefully terraced up for the purposes of cultivation. In about half an hour we came in sight of El Guwein, the ancient Ain, on our right, and soon after observed a movement among the Arabs who were encamped on the ruins. All of a sudden a man darted out on a white horse, having a mace in his hand. He rode towards us, and on coming up to the first camel, seized its bridle, or attempted to do so, whilst some few men, who were following him, attempted to stop the rest. The sheikh was a little way behind, and, coming up, we were requested to halt, which we did; the Arabs, to the amount of nine or ten, standing by us. When,

however, the luggage camels came up, we all darted forward to accompany our baggage, some few staying behind with the sheikh, who was still holding an altercation with the man who carried the mace. Our sheikh soon after followed, accompanied by the intruder, who was the only mounted one of the party, and who threatened to come with us to Hebron, if we would not give him "bucksheesh." At last I saw Salame give him two gold pieces, with which, being satisfied, he returned. It was wonderful to see the double-barrelled guns and pistols appear when first we were stopped, and we made, indeed, quite a formidable appearance. It seems that they wanted us to give them money for passing through the territory of the Fellaheen of Hebron.

In another hour we passed through the ruins of Semaa, which appear to have been inhabited at no great distance of time, and may still be so occasionally. I observed some doors ornamented with Saracenic devices, and saw some excavations in the rock. Trees of all sorts appeared to be growing around the place, which seemed to have been formerly much larger, the ruins extending a considerable way over the hill. Every turn now brought us amidst more signs of cultivation: considerable flocks of goats and sheep were feeding on the hills, whilst addis and corn were growing in the valleys. About two P. M. we entered a lovely dell, with patches of corn in its bottom, the sides being prettily wooded with dwarf oak and other shrubs, amongst which wild flowers were growing luxuriantly. On arriving at the end of it we turned to the east, over some rugged high land, hav-

ing a view of Yudda still more to the east, and descending by a very uneven path we came in sight of gardens, olive-trees, and vineyards. Then turning to the left, round a projecting point between stone walls, Hebron on a sudden came in view, with its pools, minarets, and tomb. Passing by the greater of the two pools, we soon came to a vacant green space, almost a continuation of the burying-ground, with grass which seemed doubly green, from the desert character of the scenery we had just left. It was a beautiful evening, and we had attracted round our tents a fair proportion of the inhabitants of the city. So pretty was the scene with the olive-yards around us, the city in the distance, and the cattle and camels feeding near our tents, the old people lounging and the young playing about, that I seemed really quite transported into some elysium. It put me forcibly in mind of some village green in old England. In the evening we had a long discussion as to whether or not a dress which we had promised, in case he gave us satisfaction, should be provided for Sheikh Salame. I supported the "yes" side, and carried it by one vote. I think he fully deserved it, and quite respect his memory; he had faithfully and honestly fulfilled his engagement, and I wish him all the happiness a Bedouin can enjoy.*

After service in the morning we all went into the town, which is quite second-rate, having its streets curiously vaulted over with solid arches. We called on the governor, who received us courteously, and

* Our friend Salame was the son of the sheikh who escorted Irby and Mangles to visit the ruins of Petra in 1818.

attempted to make some interest in order that we might view the mosque, and tombs built over the supposed site of the cave of Machpelah. We were permitted merely to peep in at a hole in the wall, where the Jews are allowed to come and pray, but those must have stronger eyes than mine who could see anything. The building, a long, heavy erection, seems to be of Jewish construction. In a crypt under the mosque repose the bodies of the patriarchs, and carpets of considerable value are annually sent by the sultan to adorn their last resting place. I believe at present it is unsafe for a Frank to attempt visiting this mosque, that of Omer at Jerusalem, and of Eyoub at Constantinople. Many attempts have been made, but the populace have all become so exasperated as to render it madness to persevere. We afterwards visited the Jewish Rabbi, a venerable old man, who received us kindly, and took us to see his synagogue, and the school in which some children were learning to read in the Old Testament. He told us that there were eighty houses of Jews, and that many had returned lately. They chiefly speak a mixed Spanish, being descendants of the Jews who were driven thence under Ferdinand and Isabella.

Having, over-night, made arrangements with the sheikh for camels for our baggage, and horses for ourselves, we made preparations for leaving Hebron for Bethlehem by nine, A.M. We had unadvisedly paid for them beforehand, and the consequence was that we could not get the sheikh to furnish the required number of horses for which we bargained. At length, all having procured horses, we started, but had not

proceeded far when we heard that our baggage had been detained, as the sheikh would not pay the men for the camels which he had hired of them. Two of our party returned, and the affair being settled, we at last fairly got off from Hebron. Our road continued for some time between the stone walls which are a fence to the vineyards, over one of the worst roads on which I ever travelled. It seemed to be a broken up Roman road. We here observed the watch-tower (see Isa. i. 8. Matt. xxi. 33.) in the vineyards, and after riding for four hours and a half more, through some very pretty dells, and occasionally diversifying our route by ascending the rugged hills, we arrived at Solomon's pools, three large reservoirs formed by that monarch for supplying Jerusalem with water from a spring in the neighbourhood. They are of vast size; and I tasted some of the water which was flowing through the aqueduct and found it excellent. There was, however, but little water in the reservoirs, so I suspect that the water must empty itself in some other direction. The aqueducts, also, between the reservoirs and Jerusalem, are broken up, and no longer answer the purpose for which they were intended; Jerusalem being ill-supplied with water, chiefly from the rain-water, which is collected in tanks.

Another hour brought us to Bethlehem, which is situated on the crown of a hill, and is a very pretty object as you approach it. In the vale beneath, corn was growing, and the hills were covered with a profusion of olive-trees. Winding through the miserable dirty streets and by the side of ruinous houses, we

came at last to the convent, which is tenanted by Greeks, Latins, and Armenians. It is situated on the brow of a hill, and commands a fine view of the cultivated land in the vicinity, with a peep at the wilderness of Judea towards the east. We found that the Latin portion of the community, which is accustomed to entertain strangers, had only one large room, and my fellow travellers seemed much more desirous to pitch in the open air, rather than expose themselves to the annoyances they might meet with in a convent. Our camels and mules were led through the city again, and then turning some distance to the left, entered a pretty orchard situated just above the road to Jerusalem. The view was most commanding, and overlooked the vale with its fine crops of corn, the olive and vine-clad hills, and the desert wilderness in the direction of the Dead Sea. It was probable that we saw from our tents the very spot where the angel appeared to the wondering shepherds. I remained at the convent with some of the party, who had domiciled themselves there, until dark, and then, by the assistance of a boy, whom I picked up in the road, and who spoke Italian, got to the tents by dinner time.

On waking in the morning, I found that all the camels belonging to the next tent had gone off during the night, and also that my horse was not forthcoming. All this came from paying the rascal of a sheikh beforehand, who, no doubt, had paid the men for only one day, and pocketed the rest of the money. I do not think that any of us will ever commit this folly again. After seeing the interesting objects of

the convent, the great chapel, now an ante-chapel, with its rows of pillars, attributed to Queen Helena, as well as the various scenes connected with the Nativity, the manger, &c. we prepared to start for Jerusalem. One of my friends kindly lent me his horse; new camels were hired by the party who had lost theirs, and a complaint was determined on immediately on our arrival at Jerusalem. In about three quarters of an hour we passed the tomb of Rachel, at which a number of Jews and Jewesses were awaiting the opening of the doors preparatory to their paying a visit, and soon after we again passed on our right the convent of Mar Elias. On ascending the hill just above, we caught the first glimpse of the Holy City. The view is decidedly not favourable, and I should think that on every other road the first sight of Jerusalem is better. Most of the principal objects, which are seen from all other points, are wanting in this view, such as the mosque with its numerous buildings, and the several convents and churches. Here, indeed, you see nothing but a long line of blank wall, with the tower of Hippicus rising out of it. Crossing the great plain in about an hour and a half, we wound our way by the side of the Valley of the Children of Hinnom, and the lower Pool of Guyon, and then found ourselves at the Bethlehem Gate of the Holy City. Here, however, just on arriving at our wished-for destination, it seemed that we were to be disappointed. As we were about to enter the city with a long train of loaded camels, they plainly saw that we had come from a distance, and insisted on our not entering the

city, but performing a quarantine. It was in vain that we said that there was no plague in Cairo when we left, and that we had been in the desert more than forty days. The Turks, as is their usual habit, would not listen to reason, and we had to wait full three hours, hot, dusty, and tired, on a naked piece of rising ground, until we were at length, after about a dozen representations and parleys with the physician, pasha, and consul, released from our unpleasant predicament. Where we should have passed quarantine, had they enforced it, I am at a loss to know, unless it be that they would have allowed us to encamp in some vacant place outside the city. I felt thankful indeed for my release, and ascertaining that my friends were going to the Latin convent, I found some one to shew me Dr. M—'s house. He was not at home, but after waiting for some few minutes he returned, and kindly found me accommodation in his house during the principal part of my stay in Jerusalem.

CHAPTER VII.

Jerusalem.—Jericho.—Greek Pilgrims.—Dead Sea.

The situation and peculiar features of Jerusalem have been so often accurately described, that some apology is almost necessary for entering upon their relation. A slight sketch, however, will suffice. The first mention of the city is supposed to be connected with the history of Abraham, where we read that Melchisedek, king of Salem, came forth to meet the Patriarch on his return from the slaughter of the kings, and the opinion has been generally entertained that this "Salem" was the original name of one and the same city, afterwards called Jebus and Jerusalem. We know well that when the Israelites entered Canaan, they found the site of Jerusalem in the possession of the Jebusites, a tribe descended from Jebus, a son of Canaan, and bearing his name; and it was not till after the death of Joshua, that the children of Judah took the whole city of Jerusalem with the edge of the sword, except the fortress of Mount Zion. Of this stronghold the Jebusites retained possession until the eighth year of the reign of David, when that monarch having expelled them from Mount Zion, he transferred the seat of the monarchy from Hebron to the city of David, and made Jerusalem the metro-

polis of his kingdom. At the defection of the ten tribes it remained the capital of the kingdom of Judah, until it was taken by Nebuchadnezzar, king of Babylon, who destroyed it, and carried away the inhabitants. Seventy years after, permission was granted by Cyrus, who in the meantime had conquered Assyria, to the Jews to rebuild their city, and Jerusalem, under the Maccabees, and Idumean princes, again became a capital until the time of Vespasian, emperor of Rome, by whose son Titus, it was totally destroyed. At the division of the Roman empire, Judea passed into the hands of the Eastern emperors, and was at length wrested from their feeble grasp by the fanatic descendants of the Prophet, who, under the name of Caliphs, swept over the countries of the East, with resistless valour. After the battle of Yermuk, the Roman army no longer appeared in the field, and the Patriarch Sophronius, who had sustained a long siege, was obliged to capitulate to Omar, the conqueror of Persia and Syria. The Saracens continued in possession until the year 1090, when the Crusaders again planted the victorious cross on its walls. The new kingdom, of which Jerusalem was the capital, lasted eighty-eight years, under nine kings, and at length fell before the fortunate star of Saladin ; and, though the Christians once more got possession of the city, their success was of short duration. The holy city has, to the present time, been in the hands of the infidels, passing from the power of the Saracens to that of the Turks, who since the year 1217 have continued in possession of it.

The site of Jerusalem is on an elevated plateau of land, within a basin of encircling hills. From these hills the ground occupied by the city is divided by ravines and valleys, except towards the north, where the natural separation of the site, from the surrounding country is less observable. The surface of the plateau is uneven, the south-western part, so often mentioned in Scripture under the name of Mount Zion, being much more elevated than the rest. A considerable portion of this is excluded from the modern town, and it is the only part of the city on arriving at which the traveller becomes aware of the ascent. The other eminences, as that of Mount Moriah, on which the temple was built; Mount Acra, a densely populated quarter towards the north-east, are scarcely distinguishable as elevations, the intervening depressions having, partly by accident, and partly intentionally, been filled up. The description of Josephus is wonderfully verified by personal inspection. He tells us, "The city was built upon two little hills opposite to one another, and separated with a valley, wonderfully thick-built with houses. One of these hills is far higher and steeper than the other, insomuch that because of the strength of it, King David in times past called it a castle, but we at this day, call it the high market-place. The other hill, called Acra, is the place where the lower part of the city stands. Opposite, against the hill, there was also another, lower than this Acra, and divided from it formerly, with a large valley, but afterwards, when the Asmoneans reign-

ed, they filled up the valley to join the city into the temple, taking down the top of Acra, and making it lower, that it might not hide the temple. The valley by which the two higher hills are separated, is called Tyropæan, and reacheth unto Siloa."

Of Mount Calvary I have yet said nothing, but of course among the many sacred places by which the attention of travellers is engaged, none occupies the attention that this does. In early ages it was never doubted that the church of the Holy Sepulchre, was really built over the exact site of the tomb in which Joseph of Arimathea caused the body of our Saviour to be placed, and though monkish credulity, and oftener, perhaps, a wish to gratify the love for the marvellous in the wandering pilgrim, may have induced the guardians of the edifice to multiply the objects of interest within the sacred enclosure, yet, it never was a question whether the church of the Holy Sepulchre was built upon Mount Calvary. Later travellers have, however, probably wearied and disgusted by the minute details connected with the death and burial of our Saviour, which are offered for their belief, often questioned the identity of the site altogether, and a late traveller of patient investigation has thrown the weight of his opinion with those of such as reject the evidence in its favour, as insufficient. My own impression is, that it will be found that the inner wall of the three which Josephus mentions, as encircling Jerusalem, would have taken such a direction as to leave the church of the Holy Sepulchre without the wall; in which case, the

chief objection against the reputed site being the real one, will be removed. Of course, after so many years and revolutions, there must be great difficulty in determining the course of the walls, which were successively built round the city. But gates are of ten found built with houses, and probably a more accurate investigation might identify the position of the gate Gennath, from which the second wall commenced.*

The church of the Holy Sepulchre was originally erected by the Empress Helena, and is supported by the voluntary offerings of a constant concourse of pilgrims, who resort to Jerusalem during the holy week, as well as by the contributions of Christian princes. The original fabric has, however, long disappeared, having been burnt down. The present structure, built of stone, with a roof of cedar, has at the south side two beautiful windows, as well as the door still remaining, of good Norman architecture, but the building, which the Crusaders erected, has suffered much from the lawless violence of the Saracens and Turks. We entered at the southern door, where there is a guard of Turks constantly stationed, having on our left-hand the sepulchre, and on our right Mount Calvary, which occupy respectively, the west and south of the building. Immediately before us was a slab of white marble enclosed by a rail, upon which it is said that the body of our Saviour was anoint-

* Since writing the above, I find that my friend, Mr. Williams, has, during his residence at Jerusalem, given much attention to the subject, and accumulated such a mass of evidence, as to leave the matter beyond a doubt.

ed. Near the entrance are the tombs of Godfrey of Boulogne, and his brother Baldwin, the first and second kings of Jerusalem, one on each side; and a little farther, nearly under the door, on our left-hand, we found ourselves beneath the cupola which surmounts the west end. It is supported by sixteen columns, and is open at the top. Underneath it is the holy sepulchre, which is surmounted by an oblong structure, with a small cupola in the centre on columns of polished porphyry. Its west end is much higher than the other parts, and is supported by ten small pillars. The entrance is from the east by a passage lined with marble, which leads to a room about three yards square, also of white marble. In the middle of the floor is a stone, a little raised, on which it is said the angel sat, who informed the two Maries of the resurrection of our Saviour. From this you again creep into an apartment, about eight or nine feet square, of solid rock, and on its north side is the sepulchre of our Lord. Having been much disfigured by the superstitious depredations of pilgrims, it is now enclosed with rails in the form of an altar. The heat was very great from the situation of the room, and the number of lamps which are constantly kept burning, and have thoroughly blackened the wall. "Thousands of Christians," says old Sandys, "perform their vows, and offer their tears here yearly, with all the expression of sorrow, affection and penitence. It is a frozen zeal that will not be warmed with the light thereof. And, oh! that I could retain the effect that it wrought, with an unfainting perseverance."

At the extreme west of the building is a subterraneous tomb, reputed to be that of Joseph of Arimathea. To the north of the holy sepulchre is the chapel of the apparition, and, on approaching it, is seen the spot where our Saviour is said to have appeared to Mary Magdalene, the places where they respectively stood being denoted by small slabs of white marble, the chapel of the apparition itself marking the place where our Saviour showed himself in order to console his sorrowing and suffering mother. Passing back by the western side of the Greek church, which occupies the choir of the building, and is very elegantly decorated, we returned by the stone of anointing to Mount Calvary. About twenty paces off, immediately in front, is the place where the Blessed Virgin stood, and the disciple whom Christ loved, when from the cross he commended each to one another. On the way to it is the chapel of St. John, where there is a cleft in the rock, in which it is said the head of Adam was found. Over this are the chapels of Mount Calvary, to which the ascent is by a flight of twenty stone steps. The floor of the chapel, to which they conduct you, is paved with variously coloured marbles, and it is expected that you will take off your shoes before venturing to enter it. At the east end, under a large arch, is the place where our Saviour suffered, marked by an altar and covered with white marble. In the rock itself are the holes in which the cross of our Saviour stood, as well as those of the two thieves, that on the right side being occupied by the good thief. In the next chapel, screened off by a curtain, is a square of

various marbles, on which it was said our Saviour's body was nailed to the cross.

The two chapels on Mount Calvary belonged to the Georgians and the Latins, whilst various other different parts of the building belong to the Armenians, Copts, Abyssinians, and other Christian communities; but now, as far as I could learn, the Greeks, Latins, and Armenians alone continue to occupy the respective parts. The Holy Sepulchre is peculiarly under the protection of the Latins, while the Greeks occupy the whole eastern end of the building, where they have a gorgeous and handsomely decorated chapel. One would have thought that the associations of such a locality would have been sufficient to ensure at least decorous and reverend behaviour, and that man's angry passions and feelings would have been subdued in the hallowed precincts, where the Prince of Peace suffered and bled. Alas! weak are external causes to produce even ordinary decent conduct; and one is sorry to be obliged to recount that hardly a year passes that, at the crowded season of Easter and during the numerous processions, national antipathy does not break forth into unseemly quarrelling and riot, and even death is often known to ensue from the effects of ill-usage and violence. During the time that I was there, a quarrel had arisen, in which two persons were severely maltreated, and the Turkish guard were summoned in to restore order and detect the offender. I was passing into the church soon after and was stopped at the door by the guard, who, seeing me with a small stick in my hand, would not for some time allow me to enter. Well

may the Christian blush that this should be the form under which the religion of Jesus is presented to the infidel.

When Omar took the city in 637, A.D., he built, over the site of the temple, the Mosque which bears his name; a stately structure, and one of the most elegantly shaped domes in the East. Around it is the sacred enclosure planted with trees, and occupying the site of the courts and buildings, which were connected with the worship of the Temple. The whole enclosure is walled. The south and east wall being identical with part of those which surround the city. Into the sacred precinct a Frank would penetrate at the peril of his life, or such other grievous assault as the fanatic Moslems might think a sufficient expiation for his presumption. At the north west corner is the Pasha's residence, occupying the site of Pontius Pilate's judgment-hall. From the top is a most commanding view into the interior of the enclosure of the Mosque; and, the Pasha having given permission to Franks to take advantage of it, a pretty accurate idea can be formed of the holy precinct, without incurring the fanatical ire of the zealous Musselmans. If you ask for a firman, or pass, you receive the same answer that was given us at Hebron, that one can easily be granted, but that the governor will not be answerable for the safety of those who venture to make use of it—a confession of weakness not very creditable to Turkish authority, and not very likely to induce any rational person to entrust his safety to so insecure a protection. A small distance down the street commonly called the Via Dolo-

rosa, as having been the street down which our Saviour walked bearing his cross, is the 'Ecce Homo' arch, (bearing, I conceive, marks of its Roman construction,) from which Pilate exhibited our Saviour to the enraged multitude beneath.

The Via Dolorosa begins at St. Stephen's Gate, and continues over the hill Bezetha—the fourth hill on which the town stands, and of which I have not yet spoken. Immediately on the left, on entering the city by this gate, is a large reservoir, supposed to be the pool of Bethesda. This reservoir is now quite dry, and, in some places, filled up with rubbish, though in other parts it is yet so deep that the tops of trees growing at the bottom of it, do not reach the level of the street. Of the same character is the pool of Hezekiah, which is also within the walls of the city. It is now nearly dry; but the stagnant water within it renders the situation extremely unwholesome; and it may be mentioned, as a proof of the little choice of residence which there is at Jerusalem, that a part of the bishop's house overlooks this pool, and is exposed to the *mal'aria* arising from it.

I must not omit to say a few words on one of the most remarkable specimens of ancient art which is to be found here. This consists of the remains of a convent built in the sixth century, and known by the name of the Convent of Queen Helena. It is now very ruinous; but, judging from what is left, it appears to have been a heavy structure. The rooms which are the most entire, are the refectory, and the kitchen; the latter being surmounted by four lanterns.

On the outside of the city, to the south of St.

Stephen's Gate, is the Golden Gate, which has long been blocked up, because the Mahometans, by whom it is called the Eternal Gate, have a tradition that a king shall one day enter through it and become the Lord of the whole Earth. It is said, that through this gate Christ made his entry into the city from the Mount of Olives. Without the walls, and between the two gates, is the Turkish burial-ground; that used by the Jews lying on the other side of the brook Kedron, which here approaches very near to the city, and continues its course southward to the Dead Sea. It is in this burying place that the Jews, who come from all parts of the world to Jerusalem, desire to be buried. The graves are marked by flat stones exhibiting Hebrew inscriptions. Four of them are much larger and more conspicuous than the rest, and are worthy of notice. The most northern is the sepulchre of Jehoshaphat with a handsome tower. You next arrive at the Pillar of Absalom, said to be the same which is mentioned in 2 Sam. xviii. 18. It is hewn in the solid rock, and has a top resembling a small tower. The Ionic character of the pillars, and other decorations, are evidently later than the time of Absalom, by whom it is said to have been erected. If it be the same, therefore, it must have undergone considerable alterations at a subsequent period. Further on is a grotto formed in the rock, with an ornamental porch, and called the Grotto of St. James; and the last of these, also hewn out of the rock, is the tomb of Zacharias, who was slain in the temple—see Matt. xxiii. 35. Further down the valley is the Fountain of the Virgin and the village of Siloam, and

still more southward is the Pool of Siloam; near which is shown a tree where, it is said, the Prophet Isaiah was sawn asunder.

Crossing the brook Kedron, eastward from St. Stephen's Gate, and descending for some little distance, at your left hand is the Garden of Gethsemane, the place of our Lord's agony being denoted by some very fine olive-trees. You proceed hence by a small path to the Mount of Olives, where the scene of our Lord's ascension is marked by a church, that was built here by the Empress Helena. It now belongs to the Armenians.

According to agreement, myself and friends met the bishop and other strangers, at that time in Jerusalem, at St. Stephen's Gate. We mustered in all a party of more than thirty, with the usual baggage incident to travelling in the East. Winding slowly down by the Mahomedan burial-ground, we crossed the dry bed of the torrent Kishon, and ascending by the little village of Siloam, soon reached Bethany at the turn of the hill. Most of our party here went a few yards aside to view the tomb of Lazarus, a grave cut in the solid rock, to which there is a descent by a few stone steps. We had now got to the back of the hill, which interposed itself between us and Jerusalem, while the road which descended towards Jericho and wound between the narrow hills, assumed every moment the appearance of greater sterility. The track itself soon became unusually abrupt and rugged, and the few opportunities we had of extending our view beyond the sides of the hills which hemmed us in, shewed us a wild

and mountainous country, well known as the wilderness of Judea. After about two hours and a half, we reached a watering place, evidently much trod by the shepherds whose flocks were pasturing on the scanty herbage which clothes the sides of the hills. Two more hours brought us by a steep and rough ascent to the edge of the mountainous country, from whence the descent is very abrupt to the plains of Jordan. The view from the top is fine and commanding, but of an extremely barren and waste character; the level strip of land occasionally overflowed by the Jordan, and overgrown with vegetation being the only spot on which the eye rested with satisfaction. Descending with difficulty, we passed Jericho, now entirely in ruins, having been destroyed by Ibrahim Pasha in the late Syrian wars. Crossing the plain at a sudden turn, we came upon the Greek pilgrims encamped in a picturesque woodland glade, and concealed by trees. They formed the prettiest sight I could imagine. Grouped about in their respective tents, and collected, as they were from every nation, in which the Greek Church is the prevalent belief, they afforded a variety of costume, not often found together. The Turkish regiment which is allowed by the Pasha to escort the pilgrims to this annual pilgrimage to the Jordan, was drawn up at some little distance, and going through its evolutions. Passing through this motley assemblage after an hour and a half's ride through some pretty scenery, we reached what is reputed to be Elisha's fountain, where we had determined on resting for the night. We soon selected a spot fit for our

encampment; but, though tired and hungry, it was some time before we could refresh ourselves after the labours of the day, our baggage-mules being far in the rear, and not arriving for a couple of hours. The fountain itself was within a few yards of our tents, and contained what was evidently a perennial supply of good water, in such a quantity as to overflow and form a marsh for some considerable distance.

I was awoke before daybreak by a bustle in my tent, and a general stir throughout our little encampment. I soon discovered that we were all on the move to see the pilgrims who were just passing. I hastily dressed myself, and going out, beheld a sight of a very novel description. The whole of the Greek pilgrims, escorted by the Turkish soldiers, had left their resting-place for the night, and were now in motion for the Jordan, where the custom is to commence bathing at the rising of the sun. Such a mixed multitude I never saw before. Eastern, Greek, Russian, Georgian costumes mixed together, men, women, and children, of all ages and sizes, mounted on camels, horses, mules, and asses, some sitting cross-legged, others slung on each side in baskets, but all under the strong feelings of religious zeal, having left their native land in order to visit the scenes consecrated by the presence of the Son of God.

The sun was not yet risen, but there was sufficient light to enable us to see them perfectly, even without the large tapers which were here and there borne to mark their route. I stood watching them,

until the last of the procession had entered the thick brushwood, which lines the banks of the Jordan, and which concealed them ; and then hurrying to my tent and getting a hasty mouthful, I soon followed to see the character of the ceremony. Riding as fast as I could through the entangled thickets, I soon came on the Turkish soldiers, who, having done their share of the work, lay about in groups, smoking and drinking coffee, utterly regardless of what doubtless appeared to them the absurd ceremony which was going on around. On the banks, the crowd was dense in the extreme, and it required no little exertion to get near enough to watch the proceedings. Of course, tradition considers the place at which this annual pilgrimage takes place to be the exact spot at which our Saviour was baptized by John the Baptist, " Bethabara beyond Jordan."

If I could have fixed my eyes on one individual group, independently of the bustle and the many ridiculous incidents which continually were taking place, I think it might have been a gratifying and interesting scene ; but the confusion was so great, the noise so incessant, and the terror depicted on some faces from the jostle and personal collision was so evident (for accidents by drowning often happen), that my thoughts were much called away from the religious character of the proceeding, and I do not think that the feelings of our party were much impressed by it. After staying some time to watch the perpetual succession of new candidates for immersion, we ourselves wandered some little way up the banks of the river to discover a fit place for bathing,

but were not fortunate enough to find one, owing to the steepness of the banks, and the thick matted labyrinth of brushwood, which would have rendered the attempt highly dangerous. Others of our party, however, we heard, had succeeded better. Passing again through the busy scene, we at length found a sequestered spot some way lower down, where we refreshed our heated bodies in the stream of the Jordan, having left a guard over our clothes; and then regaining our companions, who had preceded us, entered upon the sandy and desert plain, by which the Dead Sea is approached from the north. As we advanced, the stern aspect of the scenery momentarily increased; the sunburnt lime mountains in which the Sea is embosomed reared their jagged peaks in grand confusion; while the intense heat of the sun, and the labour of travelling, from the soft nature of the nitrous incrustation over the loose sand, made our advance laborious and long. We at length reached its waters, and some were bold enough to bathe again, and they suffered nothing in consequence. I was not so venturous, and was well satisfied to fill a large flask, which I had with me, as a present to such of my friends in England, as were interested in the analysis of this remarkable water.

The neighbourhood of the Dead Sea is marked by extreme desolation. The cliffs rise to a vast height on the east and west; and a stillness reigns over the whole extent of its waters, which proclaims how seldom anything living approaches its shores. No fish are to be found in its waters, with the exception of those occasionally brought down by the

Jordan, which do not long survive: and, though I certainly did not see any birds in its vicinity, yet I can hardly believe the common report, that such is the noxious character of the vapours emanating from it, as actually to be prejudicial to the birds of the air in their flight over its surface. It is generally believed to occupy the site on which stood the cities of the plain, which were destroyed for their wickedness, and I think the Bible would mark their precise locality towards its southern point. Occasionally, immense masses of bitumen are loosened from its bottom, and are seen floating on its surface. The Bedouins make a great harvest when such is the case, as it is much prized, and many pretty little articles are made from it, which are to be had in the bazaars. Tradition says that, before its formation, the Jordan passed through the Wady Arabah to the Red Sea. At the present moment the streams for a considerable distance to the south of the Dead Sea flow into it, taking a northerly course, and, had this always been the case, it would prove, from the level ground being higher at a greater distance from the Dead Sea, than in its immediate vicinity, that the waters of the Jordan could never have flowed down, through the Wady Arabah into the Red Sea. But I see no reason for doubting, that the same grand convulsion of nature, which caused the Dead Sea, may have also caused such a change in the elevation of the land in the neighbourhood, as materially to alter its level, and cause the water to the south of the Dead Sea to take a different direction in finding an outlet.

Skirting for some little distance the sea towards

its north-west corner, we turned over a ledge of rocks, and clambering often over what was more like a worn staircase than anything deserving the name of a road, at length, after a most fatiguing ride, we emerged on the barren table-land of the wilderness. The Dead Sea itself lies so embosomed in the barren mountains which nearly encircle it, that we soon lost sight of it, but yet scarcely diversified our route, which, though not absolutely desert, was of the most monotonous and barren character. At length, pretty nearly exhausted with heat and thirst, we reached the convent of St. Saba, romantically situated at the mouth of a deep defile, and overhanging a steep and precipitous ravine, by which the waters of the brook Kedron must find their way to the Dead Sea.

Both from the natural strength of the position, and the resources of art, the convent bears quite the character of some fortified castle, and the worthy monks have in past ages, often been indebted to its inaccessible situation and lofty walls for protection from the marauding Bedouins, who infest the neighbourhood. Having presented our letters, we were admitted into the interior, and following our guide through a long flight of steps, and across a very irregularly built court, were ushered into a most spacious reception room, fitted up with the usual divan. Such was the space within its walls, that our party, large as it was, was soon completely accommodated, and then various apartments allotted. The first salutations being over, the usual Eastern hospitality of fruit and sweetmeats was introduced. In the evening we visited the chapel,

heavily built of plastered stone, and decorated with the usual quantity of bad pictures, and mounted such elevated parts of the building, as could give us some idea of the surrounding scene.

The convent is erected upon the site of a building tenanted by the Mar Saba, who lived in the fifth century, and was one of the most illustrious of those numerous anchorites, who peopled the almost inaccessible and lonely districts of the East; and in the ravine below we observed many cells, which served as the occasional haunts of these religious recluses. In the morning, bidding good-b'ye to the worthy fathers, we took a north-westerly direction, and passing for a couple of hours over scenery of the same wild character as that by which the convent is approached from the Dead Sea, with occasionally fine distant views, our track at length descended to a pretty winding valley, denoting by its cultivation and the flocks feeding around, that we had left the wilderness. We soon got sight of Bethlehem, and ascending the steep hill by which it is approached, after paying a passing visit to the convent, set out on our return to the Holy City.

CHAPTER VIII.

Leaving Jerusalem. — Samaria. — Jezreel. — Nazareth. — Acre. — Mount Tabor. — Sea of Galilee. — Damascus.

Having bid adieu to our kind friends, and finished our preparations, I at length took a reluctant leave of Jerusalem. The associations connected with the Holy City had by no means lessened the interest, from the short visit I had been able to make it; and the nearer the day of our quitting it approached, the more I seemed to regret that circumstances prevented me from delaying my departure longer. In addition to which, the attentions and hospitality of my friends added much to what I felt would always be most pleasing reminiscences of my sojourn there. Having some business in the bazaars, I left our party to follow the shortest route through the Jaffa Gate, whilst, accompanied by my dragoman, I transacted the few commissions I had to execute, and then, passing through the Damascus Gate and crossing the olive-grounds, overtook our friends at the tombs of the kings. The road, which gradually descended for some distance through the olive-grounds by which it was skirted, soon emerged on the open country by which Jerusalem was bounded on the north-east. We now

got on higher ground, ascending but slowly from the constant inclination we felt to stop and enjoy the last opportunity we should most likely ever have of beholding a scene, fraught with recollections of no ordinary character. From the brow of the hill is the finest view of the Holy City that I had yet seen. The principal objects of interest, within the walls, present themselves clearly to the eye, while the characteristic position of the town, and the peculiar and distinctive features of its environs, hardly less well known and associated with Scripture recollections than the city itself, are presented to the eye with a marked clearness. How naturally as we all silently gazed on the "widowed Queen" for the last time, did the thoughts recur to us of the vast and never-ending influence over the human race, of the events of which she had been the witness, and of the interest attached to her name in every country and clime to which the Cross had reached. And as we contemplated her as we had now seen her, trodden down by the Infidel desolation, and by barbarian war, and degraded by a false religion, or the defilement of sensuality and impiety, I could not resist being led on to the time when, arising from the dead, and putting on her beautiful garments, she should again be the joy of the whole earth, when she shall no longer be termed "forsaken, neither shall the land any more be desolate."

Some minutes elapsed before we could summon up resolution to turn our backs upon the "City of David." The proudly rising dome of the Mosque of Omar, with its graceful minarets, was soon buried

behind the hill, and the Mount of Olives and the Hill of the Ascension lingered but a few minutes in the landscape. Before we had proceeded far, every feature which could possibly recall the scene on which we had so lately gazed had disappeared. Still descending in a country, for the most part wild, but occasionally abounding with pretty little *oases* of cultivation, we arrived about sunset at El Bireh, our station for the night. On unloading, we found that in the bustle attendant on leaving Jerusalem, we had forgotten one of our tents. A messenger was immediately despatched, who returned about midnight with the lost article. Before the night closed in, I strolled into the miserable village by which we were encamped, which, now bearing the name of El Bireh, is supposed to be the Beer of Scripture. The only object of interest it contains are some curious old cloisters, now used as stables, which formerly must have belonged to some monastic foundation. They occupy two sides of a square, and are on one side divided by two rows of massive square piers, which cannot, strictly speaking, be said to have any capitals; the arch arising from the smallest angularly projecting abacus, and forming groins like those I had observed at St. Ann's. The arches themselves, which were chamfered at the edges, projected forward, in a very unusual manner. At the other end of the village are the ruins of the church, apparently of much later date. It is entered with difficulty through a door-way, half stopped up. The building is terminated by an apse, ornamented by a panelling of intersecting arches, some few feet from

the ground, and has long windows, of a single light. The arches were slightly pointed, and the remaining capitals were enriched with foliage, while a heavy projecting moulding passed continuously round the building, immediately over the arches. There was one window of the clerestory standing, with one light, and edge shafts at the sides, of Norman architecture.

The road from El Bireh was of much the same description as that we had passed on the previous day. The deep valleys were standing thick with corn, while olive-trees and other timber clothed the hills nearly to their tops, the road lying generally along their sides. In the middle of the day we descended at a much frequented watering-place, called Khan Lubber, in the neighbourhood of which a large party of Turks were resting themselves and their horses, and lying about in groups, under the shade of a few trees. We took the opportunity of taking our mid-day meal, and then remounting and keeping up the deep valley, at the entrance of which the Khan is situated, emerged upon a park-like open glade. This we crossed, and at length descended into a vale of much greater size than we had yet seen. The road wound prettily on its western part, at the border of the wood on its sides, leaving us a fine view of its richly cultivated centre, and pretty villages which studded the rising ground. About six P. M. having advanced two-thirds of its length, we turned to our left, Mount Gerizim and Mount Ebal being on either side of us, and passing Jacob's well, pitched in some olive-grounds

at no great distance from the city of Naplouse. We found ourselves too much pressed for time to allow of our descending Mount Gerizim, as we wished; we therefore were obliged to be content with a visit to Jacob's well. It lies just at the entrance of the valley from which we had diverged the evening before, and the view from it is rural and picturesque in the extreme. Our visit vividly recalled to our minds the dialogue of our Saviour and the Samaritan woman; and the fields in the neighbourhood over which there is a commanding view, appeared to be "just white for the harvest." The well itself is simply a circular hole in the rock, and seemed to be of great antiquity. It was of a considerable depth, but much choked up with large stones. The old town was situated in its immediate vicinity, but has long since disappeared. Retracing our steps a good mile, to the town of Naplouse, we entered, just outside its gates, what seemed to have been once a cloister, but which had of late been turned into a fortress, by additions to the strength of its walls. The town seemed poorer than the usual run of second-rate Arab towns, but I was much surprised at the numerous remains of Christian architecture which met my eye. The exterior walls of a large religious building were still standing, and a Norman door-way, of no mean pretensions, attracted my attention.

We were anxious to see the Samaritan synagogue, of which we at length obtained the keys. The great curiosity in the room was, a copy of the Pentateuch, which the high priest assured me was

in the hand-writing of Aaron. The room was nearly filled up with carpets, and seemed to be much like an ordinary Jewish synagogue. They still preserve their long cherished dislike to their Jewish brethren, and though reduced to the small number of seventy families, have existed for more than two thousand years a separate community.

Having loitered amongst these interesting objects, we found ourselves behind the rest of the party, who, supposing we had left the city, had gone on. It was midday before we took our leave of Naplouse, and we steered our way to Sebaste, the ancient Samaria, keeping along a pretty valley, with a road better and wider than usual. At the first watering-place we arrived at, upon inquiry we learnt that the rest of our party were about half an hour before us, and in turning over the hill, we came within sight of them. On the brow, we enjoyed a most delicious prospect. At our feet was a pretty valley, in which the harvest had just commenced; the outline of the distant hills was seen, and the villages interspersed among them were peeping out from amidst their well-wooded summits, whilst on our side we caught a glimpse of the blue sea, through a depression in the range. Sebaste soon came in sight on the side of the hill, towards the north-west, and taking a guide to show us the nearest approach to it, after an abrupt descent, we remounted on the other side, to the ancient capital of Israel.

Picturesque as is the situation of Sebaste, and impressive as are its ruins when seen from the op-

posite hill, a nearer approach but serves to show the traveller that the capital of the ten tribes has become a dirty and miserable Arab village, huts of the poorest description occupying its site. We now found our way over heaps of rubbish to the church, and, having procured the key, entered its enclosures. It is dedicated to the Baptist, and though its fine stone roof has long since fallen in, and exposed it to the weather, its external walls are still, for the most part, in a state of good preservation. The church is in the form of a Latin cross, is of considerable length, and is entered from the west. The entrance at this end is of a very simple construction, and over it are two plain narrow windows. The area at the west-end is occupied by a mosque, which fills up the space. Making our way over the ruins, we had an opportunity of observing the east-end, which is terminated by a large apse, in which are three long lancet windows. The arch at the entrance of the apse is slightly pointed, having at its spring two grotesque figures, that of an owl on one side, and that of a lion on the other, and round it runs a very pretty moulding of flowers. The east-end is lighted by three narrow round-headed windows. The cross is completed by two smaller apses, in each of which is a long window, and the rest of the building is lighted by four long narrow windows on each side with steep buttresses between them, much resembling those of an early English character. Against the piers, at the intersection of the transverse apsides with the nave, are two semi-circular pilasters of quite a Grecian character. The

arches of the interior are almost round. The exterior of the east-end is rather striking: about a third from the bottom is an arcade of five round blank arches, with clustered columns between each, and above them is a semicircular panelling, with a shaft at each intersection of the semicircular running up to a cornice at the top.

On leaving the village we passed through a cornfield, in which were a number of columns still standing, besides capitals and other fragments scattered in every direction. They belonged, no doubt, to the edifices with which Herod embellished the capitol. Previously to diverging from the main route we had ordered our baggage-mules and servants to go by the straight road to Jeneen, and there await our arrival, while we intended reaching the same point by a *détour*. Passing on in a western course, under the direction of a guide whom we had procured in the village, and, as we thought, satisfied ourselves of the route we were to take, we had sent him back with a gratuity of a few piasters; but it was not long before we found that in turning round the base of a hill to the west, we had taken the wrong road. The view, however, from the moor on which we at length came out, fully repaid us for our mistake, presenting at our feet a beautifully rich plain bounded by woodland slopes, more than usually picturesque. We had not much time to enjoy the prospect, but, descending to the right and skirting the slopes of the vale, made the best of our way to the pretty village of Gibeah, which we could hardly see among the profusion of vine, olive, and fig-trees, in which it is buried. Keep-

ing above the village in a course to the north-west, alternately enjoying the rich fertile plains and the wavy corn, with the wilder scenery of the woods and uplands, about an hour before sunset we reached Jebukah. Here there is a fine view over the plain of Esdraelon, terminated by the distant hills of Galilee. The sun had set before we got to Kubatzieh, though we were yet far from our resting-place for the night, and before we reached a deep dell, through which our course for some time lay, and which eventually brought us to Jeneen, the shadows of night had long closed in upon us.

In the morning we had an opportunity of surveying the last night's encampment. Jeneen is situated among some trees at the opening of a long defile, by which the plain of Esdraelon is approached from the south. The pass by which we had entered was completely concealed by the formation of the ground and the luxuriance of the shrubs, whilst our view of the plains was interrupted by some projecting rising ground. We had taken guards for our protection, having been told that some other travellers had been robbed of a horse, from not having used the like precaution. On awaking in the morning we found that the guards had decamped, having taken with them one of our horses, and I have no doubt that they had robbed the other party by the same contrivance. The plains of Esdraelon, through which our course lay, are about twelve or fourteen miles long, with a remarkably fertile but poorly-cultivated soil. On the west they are inclosed by a range of bare hills, the loftiest being Little Hermon, which bend eventually

towards the sea, and terminate in the headland of Mount Carmel, while towards the east are the broken ranges, known as the mountains of Gilboa. Towards the north end stands Jezin, the ancient Jezreel, where the eastern range of hills slopes into the plain, and at the entrance of a valley which runs down to the Jordan. As we advanced we came in sight of Megiddo and Taanah, Scripture associations crowding upon us. We were on the scene of Gideon's battles, the exploits of Barak and Deborah against Sisera. On Gilboa Saul ended his inglorious life, and at Jezreel Ahab fixed his royal residence. In about four hours from starting we reached the northern boundary of the plains, our road bringing us upon some open downs, which soon descended to a deep rocky defile. Here the beautiful wooded top of Mount Tabor came in sight. The track was here excessively rough and bad, and we were glad enough to take advantage of half an hour's rest at a fountain by which we passed. Ascending the rocky eminence still higher, on turning the brow of the Mountains we came in sight of Nazareth, perched among the wild and barren hills which encircle it, and amongst which the hill of Precipitation forms a principal feature. Keeping outside for some little distance, we came to the fountain of the Virgin, close by which in an olive-garden we found a convenient spot for our encampment. As we passed, the fountain was thronged with many women from the town, attired in jewels and unusually bright colours. Their gay trowsers particularly attracted our notice, as well as the ornaments on their wrists and ankles, and their pitchers on their heads forcibly reminded us of

the unchangeable character of Eastern costume and manner.

We had made arrangements for leaving, our tents standing under the protection of our servants, while we took the opportunity of visiting Acre and Mount Carmel. Having taken one dragoman and two Arab drivers with us, we left our tents early, and passing through the town, after a few minutes' delay at the convent, where one of our party was lodged, we ascended the hill to the north of the town by as bad and stony a road as I ever travelled on. A long winding path, of much the same inconvenient description, brought us down to the other side, into a deep and romantic dell, prettily varied by dwarf trees and wild flowers. At its end is a pretty rural hamlet, by which flows a rapid stream. Here the rich plains opened upon us, of which we had seen the entrance on our left hand on leaving the plains of Esdraelon, confined towards the south by the Carmel range of hills. Near its further end we met a party of our friends returning from the convent, who, on hearing of our intention of going direct to Mount Carmel, advised us to visit Acre before proceeding to it, as the Pasha would go after his dinner to his country seat; and, not being friendly to the English, he does not allow them to inspect the citadel—a pretty return this for the few slight favours we have conferred upon the Turks. Leaving them with the intention of following their advice, we began to ascend the rising ground, among a thick grove of oak and other forest-trees, while hollyhocks, roses, honeysuckles, and convolvuluses bloomed around our path,

and rendered the scene quite that of an English park. On descending, we came in sight of Mount Carmel at some distance on our left, and sending a messenger to the convent to notify our approach, we turned our backs upon it for a time, and proceeded in a north-westerly direction to Acre.

Our road to this city, over a sandy plain, proved long and uninteresting, it being quite in the afternoon before we found ourselves at its gate. Finding the double barricade erected, (the usual precaution when there is any plague threatened,) to prevent egress, and to allow the country people to bring their produce for sale, we hesitated at first to enter, but on asking a French sportsman, who happened at the moment to be coming out of the city, he satisfied us that the place remained uninfected, though the plague was in Tyre and Sidon, and it was not impossible, therefore, that it would reach Acre before long. Passing the barricade we entered the gates, at which the usual guard was posted. No part of the town had suffered more than this in the late affair, the magazine, which was situated here, having by its explosion reduced the building to some distance round to a heap of ruins. One of the streets of bazaars, which had been entirely destroyed, had been rebuilt, and, with this exception, things seemed to have remained *in statu quo*, even to the cannon balls, which were lying occasionally in the streets. Having procured leave from the senior officer to visit the fortress, we entered its renowned walls.

Interesting as the late encounter was to the traveller, from the visible effects before his eyes, and the

changes it had produced in the sovereign dynasty of the east, brought about by English valour and influence, yet this occupied but a small portion of my thoughts as I paced the ramparts of Acre, the theatre of so many hard-earned conflicts and desperate defences. Here Philip Augustus and Richard Cœur de Lion, two of the most potent monarchs of their time, had been victorious; here the Knights of Malta had triumphed: and here, before these walls, the career of the most ruthless conqueror the world has ever seen, had been turned back; whilst, still later, it had been wrested from the Sultan by his over-grown servant, and became again the theatre of British courage in restoring it to its rightful owner. Few places have occupied so large a page in history.

The citadel bore marks of damage: many shots were still to be seen sticking in the walls; but the bastions and outworks seemed to have suffered little. From the ramparts to the north-east there is a fine view of the town, which is on this side protected by a double wall and ditch. Compared with modern fortified places, the defences do not appear strong, but the situation of the town is much in its favour, standing, as it does, on the jutting horn of the bay, with no higher position to command it from the land side; and a shelf of rocks extending far into the sea before it, renders the approach on that side difficult and hazardous.

After getting some slight refreshment we remounted, and skirting the bay, reached Caiffa, on the other side, a little after dark. Here we procured a guide to take us to the convent, which is situated on

the heights above at about an hour's distance, and glad enough we all were, after more than twelve hours' riding in the hot sun, to receive the salutations of the worthy monks, and to forget our toils in their hospitable cheer. In the morning, before setting out on our return, we had ample opportunity for enjoying the lovely scenery, both from the window of our *salon* and a small look-out house on the top of the building. A vast extent of sea, clear and still as a lake was before our eyes, with the whole of the extent of the bay round which we had travelled on the preceding evening, and Acre, which appeared resting on the waters, while the slopes of Mount Lebanon bounded the horizon.

The convent, which is under the immediate protection of the French, as belonging to the Romanists, has little to interest in its building, which has been but lately erected. Nor is its chapel more worthy of notice, gaudily ornamented as it is, in the worst taste. At the rear of the altar, however, is a grotto, which we visited with some interest, as tradition asserts it to be the spot where Elijah discomfited the priests of Baal, while he proved the reality of his own divine mission. About noon we bade good-bye to the worthy fathers; and, descending the wooded slopes towards Caiffa, returned to Nazareth on the opposite side of the plain to that we had travelled on the preceding day. Falling into our old track before entering on the hill country, we regained our tents long before dark, pretty well tired out and glad of a little rest, to enable us to undergo the fatigues of the following day.

Before going to rest, I had been warned to place

everything of value in as secure a place as possible, Nazareth being renowned for the light-fingered qualifications of its inhabitants. With a carelessness which fully justified the event, I placed my trowsers, in which I carried a considerable sum of money in Turkish and English gold, between the wall of my tent and the bed, leaving my other articles round the pole in the centre, which is by far the safest position. I was awoke about five, by one of our party running towards my tent with the information that we must be delayed some time, as one of the riding horses had been stolen during the night, and on arousing myself in a moment, perceived that my trowsers, money, and all were gone. I hastily dressed myself, and I do not know that for a few moments I ever felt more unhappy, the sum I had lost being of no small amount, and, under the circumstances, far beyond its intrinsic value. I had made up my mind that the only course I could pursue was to retrace my steps to Jerusalem, give up all idea of a further tour in Palestine, as the season would be too far advanced to perform it with safety.

In this disconsolate mood I had returned to my tent, and was sitting on my bed deploring my misfortune, when by some chance, on casting my eyes on the floor, what should I see but my lost purse. I never felt more surprised in my life, nor was my joy less than my surprise, though to this day, by what fortunate circumstance I was indebted for the preservation of my treasure, I know not. My conjecture is, that the robber had inserted at the joining of the tent a crooked stick, or some such implement, by

which he had drawn out my trowsers, but, being turned up, the weight of the gold had caused the purse to fall out of the pocket. I was too happy to think of my loss, which under the circumstances might have annoyed me, and inserting myself in a pair of Turkish nether integuments, which I fortunately had with me, started for the day's work. Previously, however, we called for a friend who had taken up his residence in the convent. We entered the door and crossed the court-yard to visit the chapel, a dreary and, in itself, uninteresting building, hung round with blue damask, and presenting the usual tawdry adjuncts of the Roman Catholic worship. Under the altar is a grotto where, it is said, the house of the Virgin Mary once stood, but whence it was conveyed by angels, and, after some adventures, finally found a resting-place at Loretto. How probable, that on the very spot where my tent stood, the Saviour of the world might in his youth have strayed.

A little north of Nazareth is the Tell Hattin where the tottering power of Christendom in the East was effectually overthrown by the victorious Saladin; we, however, did not take the main route, but followed a pretty winding path across the vale, in the direction of Mount Tabor, having given our last instructions to our retinue to go the straight road to Tiberius and meet us there. Our path was a mere steep track, which, passing over a series of low undulating hills, in little more than an hour brought us to the south-west base of Mount Tabor. We rode a little way up its side, and then leaving our horses in

charge, commenced the winding ascent on foot. In about an hour we reached the summit, where are some extensive ruins of a castle, but much too dilapidated to present any features of interest. Seating ourselves on the wall, we endeavoured to make out the extensive and magnificent prospect before us. Unfortunately, the day had commenced with rain, and though it had partially cleared off, a heavy mist still occasionally hung about the tops of the mountains. We were, however, well repaid for the ascent. On the south, looking over the plains of Esdraelon, our view was terminated by the hill country, from which we had enjoyed such delightful scenes whilst travelling; between Samaria and Jeneen, Little Hermon was seen sloping into the valley of the Jordan, whilst the sites of Nain, Endor, and Jezreel were still visible. On the east we could clearly see the silver line of the Jordan, and the mountains of Bashan and Gilead, with a lovely peep at the sea of Galilee towards the north. On the west we were in view of the Carmel range, the fine bold barren peaks of hills amongst which Nazareth is situated, and where these terminate to the south-west we could just see the blue waters of the Mediterranean Sea through the opening. On the north our prospect was bounded by extensive tracts of table-land, terminating at length in the Lebanon range, among whose lofty peaks the snow-capped Hermon was a most conspicuous object. How many associations were crowded within the wide space over which the eye wandered, and how impossible to convey the impression felt when the loveliness of the natural scene was absorbed in and subordinate

to interest of another character. Mount Tabor stands unconnected with other objects, and isolated; and its beautifully wooded slopes and summit contrast to great advantage with the bare mountains in its neighbourhood. It is supposed to be the scene of the Transfiguration; and as Hermon is said to be selected for its pre-eminent height and size, so is Tabor naturally chosen for its incomparable beauty in the frequent mention of the hills of the East which abound in Scripture.

Retracing our steps in a shower of rain, we joined our horses about one P. M., and followed a path down a picturesque glade prettily studded with some fine trees, while the sides of the hills bore quite a forest-like appearance. Many Arabs, of whom we had heard but a bad account, reclining in the shade, were tending their flocks or driving them to water or pasture; and as we got to the further end of the woodland we met a party of about twelve Bedouins, habited in their usual costume, on their nimble Arab steeds. They bore long spears in their hands, and saluted the Frank traveller with a "good morning" as they passed. Coming out in the open plain, we passed between an old fortress on either side at its entrance, and keeping across it, interrupted as it was by some occasional deep depressions, reached the summit of the last ridge of hills, which intervened between us and the sea of Galilee, which lay before us, embosomed in its circle of mountains. The descent to the shores of the lake is by a very rugged road, and long before we reached the bottom we could clearly distinguish the town of Tiberius, with

our encampment on the shore just outside the walls. As we approached, we could perceive only one boat on its surface, which, from a fresh wind blowing at the time, was much ruffled. Its length appeared to be about twenty miles, and its breadth, which much varied, from four to seven miles, but owing to the volcanic character of the mountains of the Gadarenes, its shores assume but a desert appearance.

Rising early on the following morning, we took a most refreshing bathe in the lake, whose waters, from their extreme softness, are much more agreeable to wash in than to drink. After breakfast we walked along the shore to the sulphur baths, about a mile and a half distant. The spring issues under a building surmounted by a dome, which has been built over it, and a large reservoir has been formed, which is supplied by a pipe ornamented with a lion's mouth. We put our fingers into the water as it issued forth, but found it so hot that we were glad quickly to withdraw them. The virtues of these waters are much extolled in cutaneous and other disorders, and at the time we visited them there was no lack of bathers.

Returning, we found our baggage packed up and ready to start, and taking it with us we made our way through the town, which resembled a place taken by storm, such havoc had the earthquake made. It was for some time a place of very considerable importance, and contained a school of much repute, but at present it is nearly deserted, half the houses within its walls being ruinous and untenanted. The few persons who reside in it are composed prin-

cipally of Jews, who wear the conical hat, the usual head-dress of that nation in the East. Passing beyond the town, and skirting the western shore of the lake, in about an hour we reached a miserable collection of huts, said to be Magdala. Many mountain streams here fall into the lake, bubbling through thickets of oleander trees. All travellers assign to Bethsaida and Chorazin a position somewhere in this part, but these places themselves have long since perished, and their sites are not sufficiently known to be accurately identified.

In about another hour and a half there is an abrupt ledge of rock over which the road lies, and at the bottom of this a fine stream of water gushes from the earth under a fig-tree. Here, allowing our baggage to pursue the direct route, which leaves at the point of the lake, we kept on the rugged path by the water's edge, fording a number of streams, one of which we observed turned a mill. Near this Capernaum is considered to have been situated, of which, however, not a trace remains at present, and it is only from its casual mention by writers that its site can be determined. It is indeed remarkable that these places, so honoured by our Lord's presence, and so rebuked by him for their unbelief, should now have perished so that even their sites are forgotten.

About an hour from our passing these interesting spots we came upon some very extensive ruins, lying in all directions in the coarse grass. They consisted of pillars, with capitals and cornices of much beauty and delicacy of execution. The forms of some of the buildings might by a little trouble be made out, and

the bases of a few of the columns were still in their places. From their elaborate finish and the richness of their ornaments, they were most probably connected with temples erected by the Romans in the second or third century of the Christian æra.

We had diverged from the usual track in order to visit the spot at which the Jordan flows into the sea of Galilee, intending to follow up the river from its junction to the Bridge of Jacob, our place of encampment for the night. The track was excessively rough in some places, and we had even to make our way over ledges of rock and thickets, without a vestige of any previous path to direct us. This circumstance delayed us excessively, and it was long after noon before we reached the confluence of the Jordan with the lake. We at length emerged from the tangled ground, through which the Jordan flows slowly. The mountains receded for some little distance, and formed open meadows. We passed through a large encampment of Arabs tending their flocks and herds, and on being questioned, they informed us that we might find our way up the stream to the bridge. After a short survey, we turned our horses' heads in that direction, and followed the course of the river through a mass of tangled underwood. As to a track, I cannot say we were fortunate enough to find any for some considerable distance. The river, which near the lake flows with moderate velocity, soon runs with great swiftness; and we found that from Jacob's Well, where it falls over a ledge of rocks, it is borne along a series of rapids for a great extent. The banks the whole length of the way,

and especially the little water-gullies at the mountain sides, were profusely decorated with the oleander tree, then in full bloom, with large bunches of pink flowers, growing without interruption in a luxuriance I never saw equalled. I well remember mounting a little knoll to enjoy a last look at the scenery at the entrance of the lake. The river was foaming and dashing through the broad bands of red flowers which decorated its banks, and contrasted elegantly with the green foliage of the plane and other trees amongst which the bushes grew. This gave the landscape the appearance of a garden, while the wild hills which hemmed us in, and the still more barren view in the distance of the desert country to the east of the sea of Galilee, formed altogether a scene of a peculiar character. As we advanced we found the road improve, and, as we mounted hill after hill, we were every moment in expectation of seeing our encampment. It was not, however, until 6 P.M. that on turning the brow of a hill we caught a distant view of the bridge, and a large crowd of people who had pitched their tents in the meadow by its side. These, we found, belonged to the pilgrims, who had reached this point on their return from celebrating Easter in the Holy City.

It was not long before we discovered our own encampment, close by the river in a pretty meadow. After a hasty bathe and breakfast in the morning, we sent our luggage by the straight road, and crossed over to the west side of the river, following its course as near as practicable to the lake Hoolee. We had no beaten track to follow, and the height of the corn

often rendered it impossible to see the direction in which we were going. Once we completely lost our way in a bad swamp, and had to retrace our steps; and it was not till we discovered an encampment of Arabs that we were enabled to find a mode of getting out of our difficulty. Whilst we were wandering about the marshes, some wild swine rushed out of the coarse grass, and made off at a great pace.

Hoolee is not above two or three miles long, and about the same distance broad. Toward its north, it is bounded by marshy land, to avoid which we were obliged to make a considerable *détour* to our right, to the base of the range of hills by which the valley is bounded. The scenery was fine as we approached the slopes of Anti-libanus and Jebel el Sheikh; the ancient Hermon with its snow-clad summit and sides made a fine object in our front. We continued under the range of hills, unable to cross the valley, as the river runs down to its centre, and the marshes render it impossible to ford it. Our object was to visit the supposed site of the ancient Dan, respecting which there has been some doubt, but after keeping on our track for three or four hours, we found ourselves still at a hopeless distance from the point we wished to reach, and were every moment getting more confined between the mountains and a branch of the river. Day wearing away, and finding it impossible to reach our object, we turned to the right, and, fording the numerous streams into which the Jordan is here divided, at length met with some Arab tents, whence we procured a guide to show us by what route we should leave the valley in the direction of Kuneytra.

I felt much disappointed at not being able to accomplish my wish to go from Dan to Beersheba; but to proceed, with the chance only of finding shelter for the night, was out of the question. Crossing, therefore, the valley as well as we could, the water in the many streams of the Jordan being sometimes rather deep, we commenced the toilsome ascent of the eastern side, and it was not until nearly sunset that we found ourselves coming out on the open table-land on the top. Before we bade adieu to the vale of the Jordan, we could not help casting a parting look on the silver stream of the river and the lake, round which we had journeyed all day, with its margin of green meadows, and the bare hills toward Nazareth. At our right hand we caught a glimpse of Banyas, the ancient Cæsarea Philippi, and fancied we saw the situation of Dan, the site of which is doubtless preserved in the Tell el Kady, both Dan and Cadi signifying *judge*, at the sources of the river which were just visible; but we had not much time for a survey, for before we had crossed the table-land the sun had set, and night had come upon us. We at length arrived at an Arab encampment, but though we sent our Dragoman to ask the favour, we could not prevail upon any of them to undertake to conduct us to Kuneytra. In another encampment we were, however, more fortunate, and, under the guidance of one of the party, we proceeded on our way. Clad as I was in a cool Turkish costume, I felt the night quite cold, and was not a little rejoiced when about 9 P.M. I saw a light at some distance before us, which proved to come from the place we were desirous of reaching.

As we approached, some Turkish horsemen rode out, but, on being told that we were English travellers, retired as fast as they came. Our labours were not, however, quite finished, for the place at which we had arrived was simply an enclosure of four walls, within which some Arabs and Turks were encamped, the khan having been destroyed a year or two previously by Ibrahim Pasha; and our tents did not appear among them. After clambering over some ruins, and groping about in all directions, we at length saw a light about a quarter of a mile distant, and hailing, were rejoiced to hear a voice in return. Ali, one of our Dragomen, was coming to meet us, but we soon lost sight of him, for he fell into a bog, which extinguished his lantern and cost him a pair of shoes.

The next day, having but a short journey to make, we were not off at our usual early hour. Few objects of interest marked our approach to Sarsa. The snowy range of Hermon was a fine object on our left, and a lower and more interrupted chain of hills bounded our prospect on the right. The track was bad, especially when we had to follow the course of an old Roman road, now completely broken up and filled with holes, reminding me very much of some of my journeys in Sicily. About noon we passed the pilgrims encamped in a green meadow, it being the custom to travel early in the morning and to rest during the heat of the day. Our halting-place was a small and poor village, much frequented by travellers, as it contains an unusually large khan for their reception. We pitched in a green meadow, with the

great advantage of a pretty running stream. The next day we expected to reach Damascus, and, starting early, continued down the great plain, at the end of which that ancient city lies. The road became much better, but I was much surprised at meeting so few persons in approaching so important a place. I should have met more coming from any small town in England. About noon I first caught a sight of the dark foliage which surrounds Damascus, above which the minarets were very conspicuous. The last two hours before entering the city we passed through some of the prettiest country imaginable. Peach, apricot, pomegranate, lemon, and a host of other fruit trees, were in full bloom, and shaded the picturesque English-looking lanes, which divided the gardens with their luxuriant green hedges. The odour from this assemblage of flowers and fruits was almost over-powering. I never saw so good a supply of water, as a stream was flowing on each side of our path to which no doubt the profuse luxuriance of the vegetation was owing.

After a ride of some length through these beautiful gardens, we at length arrived on the remains of the Roman road, before the gate by which we entered the suburbs. The street appeared much wider than usual in an Eastern town, but the houses were but poor, and the inhabitants evidently of the lowest order. We passed from this street, into an extensive burial ground, and then we rode for some time on a newly raised walk by the side of the wall. At length we reached a gate by which we entered, and, passing through two or three dirty lanes, we reached the

Franciscan convent. We were kindly received by the brethren, who are of the Franciscan order and Spaniards. We were told that we might make a home of their convent as long as we wished, and that every thing should be done to make us comfortable. I am sure they kept their word, for during the four days we stayed with them, we experienced much civility, and everything that lay in their power was done to please us. The day after our arrival, we called on the English consul, whom we were agreeably surprised to find domiciled in one of the most splendid houses in the town, and a good specimen of the best class of Eastern houses. Towards the street, of course, it makes no show, there being a high wall with a small grated window or two at a great height, and the door is low and insignificant. It ushers you, however, by a short passage, into a very large and spacious court, paved with variously coloured marbles, and interspersed with a variety of orange and lemon trees, while vines and other creepers twined about the trellis work, and afforded a cool and agreeable shade. A few gazelles were kept in an enclosure, and in a corner was an aviary. In the centre was a fountain, which was constantly playing.

The consul received us kindly, and at the termination of our interview, showed us his bath-room and best sitting-room, which was not then fitted up, as he had not been long in the house. The Turks, who in most things like to differ from Europeans, paint the sides of their rooms white, while they decorate the ceiling most elegantly with the rich and varied tracery of Arabesque ornament. In this room, the colours and

designs were most superb, and, in each of the four corners, massive pendants of a peculiar construction, gradually tapering to a point, terminated the decorations.

Of the bazaars at Damascus we had heard and read much, and expected to find them on a much larger scale, and better supplied than any we had yet seen. This is the case; but I have since visited Constantinople, to which I must award the palm, for the size and length of its bazaars, and the endless variety of goods exposed in them. As is usual in Eastern towns, each street in Damascus is occupied by a particular trade. You enter one bazaar, and look down an interminable vista of red and yellow slippers; in another, your eye fixes upon nothing but pipe-bowls; in another tobacco; in another silks; in another carpets; and so on. This plan has its advantages, for if you want a particular article, you know exactly in which part of the town to procure it, and it has its disadvantages, since, if you want to set up a smoking apparatus, you have to go to one bazaar for a pipe stick; to another for a mouth-piece; to a third for a bowl; to a fourth for the tobacco; until, perhaps, you have wandered half over the town to procure the full complement of things for your purpose. One or two streets are extremely clean and wide for the East, though from the absence of any oriental macadamizing, they are wholly unpaved, and abound in undulations and holes, which are filled with mud after the heavy rains; and often have I been rudely jostled by some squalid looking Turk on his gaily-caparisoned mule, and bespattered most effectually at the same time by his horse's feet.

The silk trade is not so flourishing at Damascus as it was formerly, though the silks there manufactured bear a high reputation. I could not help being amused with seeing many Manchester Irish linens, and shawls from Paisley, exposed for sale; and even in the silk trade, we are beginning to compete with the Syrian capital, it being cheaper to send the raw material to England, and receive it again in a manufactured state. The undefined and undefinable picturesque belongs in an excessive degree to this Eastern town. Every thing seems to heighten the general effect. I am sure the whole of the silk goods in Damascus would not equal in value the stock of one of our first-rate dealers in the same article, and yet there is an impression produced by the gay colours in the bazaars, which Regent Street fails to make, and white turbaned, red slippered, pink dressed, bearded and moustached Turks, seated cross-legged on their shop boards in a shop smaller than a large cupboard, energetically squabbling for a piaster, as he sells you *kefia*, produces an impression, which all the white neck-clothed curled dandies of St. James' Street, with their best assortments, are unable to effect.

Damascus is as yet thoroughly Eastern. The stillness in the streets is now and then interrupted by the Pasha, or some officer hurrying through with his retinue, and the indolent creatures puffing away on their shopboards, are roused at times into the painful activity elicited as the opportunity of cheating the passing Frank traveller presents itself. The Mosques are numerous, though not particularly fine. They generally consist of a square, around which a cloister

runs, one part being matted, and containing a pulpit and the usual niche, which points in the direction of Mecca. In the centre there is a fountain to enable the worshippers to perform the necessary ablutions. The *cafés* at Damascus are well worth a visit by any one who prizes the luxury of Oriental smoking in perfection. They are for the most part situated in the suburbs of the town, upon the many streams which are formed by the rain falling in the higher country, and the melting snow in Lebanon. These streams after passing through the plain in which Damascus is situated, fall into the Jordan, and leave in their course little dry islands which are carefully protected from the incursion of the torrent. Over them a frame-work, covered by an awning of matting is erected, the ground is strewed with carpets, upon which the Turks sit, and sometimes, a little three-legged stool, on which the coffee pot is placed, is offered to the uninitiated Frank. The air is much cooled by the artificial water-falls, which causes the water to pass you bubbling and foaming. Here, in a grove of luxuriant foliage, you may be regaled with the luxury of the mild Turkish Chiboot, or the more potent fumes of the Persian Nargillah and a cup of coffee, for the moderate price of a half-penny. Amongst the lions of Damascus, are the house of Ananias, and the spot where St. Paul descended in a basket. I visited them both, but should be sorry to vouch for the identity of either one or the other. The costume is chiefly remarkable for the great size and variety of the turbans, which are most conspicuous. The once famed manufacture of steel blades, so renowned

in the middle ages, has long since ceased to exist. All real Damascus blades, as being antiques, fetch a very high price. The Turkish army is now supplied from the manufactures at Liege.

Such is Damascus, more interesting, perhaps, after all from its extreme antiquity and ancient renown than from anything it contains in itself worthy of interest. The situation is unrivalled in fertility, even in the luxuriant and fruitful soil of the East; the earth, profusely watered, teems with vegetation, and man has nothing to do but regulate the prodigality with which nature showers down her gifts. The first mention of the city, with which I am acquainted, occurs at Genesis xv. 2, which proves it to have been a place of note two thousand years B.C. At the time of David and Solomon, it was the capital of a nation who fought with varied success against the Jews. After that, Syria became annexed to the Assyrian Empire, and passing through the hands of the Persians, Romans, Macedonians and Arabians, Damascus has never since aspired to the dignity of the capital of an Empire. It has, however, even under its last masters, the Turks, continued to be a place of considerable importance, being the seat of one of the four chief Pashalics, into which that empire is divided. With the rest of Syria, it passed into the hands of Mehemet Ali, or rather his victorious son and general, Ibrahim Pasha, till, with the other countries that the hoary old tyrant of Egypt had by war acquired, it reverted to the Sultan, by the terms of the last treaty. With the loss of its once famous manufactures, the star of Damascus seems to

have waned, and I heard even a report, that it was no longer to be ranked among the Pashalics of the first order. What other changes in the government of the East may do for this poor old capital, who can tell? But my impression was, that Damascus was decreasing, and would still continue to decrease, under the withering influence of the Turkish government.

Some other English travellers arrived during our stay, and lodged at an inn, which had been lately opened by a Frenchman; but which, not having sufficient custom, has been since closed. The house, though on a smaller scale than that I have previously described, could boast of an equally elegantly decorated ceiling, with niches of great richness and variety of colour. Over the raised divan, at the end of the room, the canopy was very superb. This was used as the *salle-à-manger*, and had a very pretty effect when lighted up. The convent hardly requires a description. It was entered by the usual low door, which led into a small court, containing the refectory and offices. From it a staircase ascended to the apartments, which opened into a corridor running round a second and larger room. The reception room was neatly furnished, and the chapel quite transported me into Italy. Until Mehemet Ali's time, Christians were not allowed to enter Damascus on horseback; that privilege being reserved for Musselmen, who are here considered to be peculiarly bigoted and intolerant. During Ibrahim Pasha's residence here, as governor, it seems that some Franks had ventured to enter the city

on horseback. The zealous worshippers of the prophet complained to the Pasha of their conduct ; but the only redress the more liberal Egyptian vouchsafed was, that if they wished to differ from the Franks, they might ride upon camels. As we entered and left the city, the mob ventured on a few imprecations on our heads in the name of the Prophet, but did nothing more.

CHAPTER IX.

Leaving Damascus.—Baalbec.—Cedars of Lebanon.—Bisheri.—Aden.—Tripoli.—Beyrout.

We limited our stay at Damascus to four days, which, husbanded with a little care, we found, I think, sufficient to give us a good general impression of the city, as well as to view such objects in detail as were worth our inspection. We intended to have left the convent punctually at seven A. M. May 18th, but the delays incident to a party setting off again, took place, and it was near nine o'clock before the various articles were safely packed on our mules, and before our riding horses were standing ready for us to mount at the door. We parted from the inmates of the convent, who had been kind and friendly hosts to the best of their ability; and, turning our backs on them, as they resumed their usual routine of observances, we started for the exciting and stirring incidents of Eastern travel. The vast and filthy suburbs seemed to "drag their weary length" interminably, and I thought we were never going to reach the gates. Just before leaving the city I stepped aside to view one of the finest trees I ever saw. It was a plane, and its spread and girth were of gigantic proportions. At length we reached the gate, not with-

out the occasional deep maledictions of the "profanum vulgus," who could not resist taking their pipes from their mouths, and some even advanced behind us, to utter their imprecations on the infidels. On leaving the gate, the road commenced an immediate ascent of a toilsome and difficult character, the heat being excessive. Soon after eleven A. M. we reached the summit, gladly availing ourselves before we turned the hill, of the opportunity of a last look at the Syrian capital, embosomed in her paradise of gardens. Who that has seen it can forget the view from this point? The whole city lies spread at your feet, silent and still: the proud domes, lofty minarets, and arches ornamented with the usual Saracenic devices, all lie in the most picturesque grouping, with their white forms clear and distinct against the golden sky, while a broad band of deep green, in which the whole is set, like a fine frame, adds a contrast of the most agreeable kind, and gives a charm to the whole.

I could have stayed much longer gazing on the fairy scene, but the baggage had gone on, and, with my friend, I was obliged to scamper down the sides of the hill, in order to overtake it. We had now begun to ascend the roots of Anti-libanus, passing occasionally on the top of the barren hills, and sometimes diversifying the scene, by a most delightful dip into some rural sequestered vale teeming with fertility. Winding along between the hills, generally by the side of a stream, and not seldom through the water, which from the melting of the snow at this season overflows the road, we at last ascended

to an open and barren moor, which took about an hour and a half to cross. At its further end we descended to a village, on the banks of the river, and soon entered a deep and narrow defile, by a steep and difficult path; the stream accompanying our path, and tumbling occasionally down in a considerable volume, over deep ledges of rocks. We observed two bridges broken down, and in the face of the cliff many tombs, as well as overturned columns, a sufficient proof that a town of some importance must have been once situated there. On emerging from this defile which had continued in a direction very little north of west, we turned due north over some low hills, and then entered on the broad vale, at the end of which Zebdane is situated. The snow-capped hills of Mount Hermon we now left behind us, but the highest ridges on each side of us were still covered with patches of snow.

As we approached Zebdane, the land bore traces of better cultivation: the hedges are nicely kept: the vines carefully attended to; and each vineyard was shut by a gate. Indeed, the whole scene, as we passed down a long lane between hedges on either side, the water bubbling along in the deep rills, and the villagers sauntering home from their work, reminded me of many a village scene much nearer home. As we passed the village, a little crowd collected in the open place, and in spite of all the prohibitions of religion, the women rushed to the doors, and could not resist indulging their curiosity by a glimpse at the strange *howagas*. A couple of rooms were offered us, which a Greek Christian is in the

habit of letting to travellers, but, as such rooms are generally tenanted by vermin, we always declined them. Not finding a dry meadow, where we could pitch, we encamped in the middle of the village, on a dry part of a torrent-bed, the stream flowing round us on both sides; and we passed the night securely.

The next morning we resumed our route soon after seven, and passing through the town, which had nothing of interest to remark, soon entered the narrow valley, at the entrance of which Zebdane stands. We still followed the stream, by the banks of which we had travelled on the day preceding, the bare hills closing in, and confining our view. Now and then they receded a little, and again approached almost to meeting, rendering the features of the landscape, as we looked back on the winding defile through which we had passed, rugged and desolate. At length we turned to the left, and crossing two or three high hills thickly planted with fir and pine, with deep depressions between them, kept straight towards the wide plain, which separated us from the snowy line of Lebanon, which bounded our horizon. We continued our route for some distance across undulations of the same bare and bleak character, tenanted by numberless flocks of goats feeding on them, until, taking a great bend to the north, we found ourselves entering the plain.

Anxious as we were to get a glimpse of the ruins of Baalbec, we could not wait until we turned the corner of the low range of hills which intercepted our view, and round which the regular path lay, but spurring our horses on, we rushed up the steep

ascent of the hill, behind which we thought Baalbec must lie; and well were we repaid. Passing a burial-ground, we soon reached the crown of the hill; the wide plain gradually opened before us; and in another minute the six gigantic columns, well known as the glory of Baalbec, were in view. We remained some moments to feast our eyes on the imposing character of the scene, and then advanced down the other side. The sun was just gilding the snowy range of Lebanon with his last rays as we descended into the plain, while the ruins of the gigantic columns as seen from the top of the hill, standing out from the wilderness of ruins in a fine dark relief against the clear sky, seemed the only object on which the eye cared to rest. They soon fell behind the massive walls, and were lost in the indistinct mass before us. We presently arrived at the miserable collection of huts which constitute the village, and threading our way through the intricate windings, at length emerged by the massive Saracenic walls, on the south-side. Here we found a green spot, on which we encamped, about a hundred yards from another party, who had arrived by a different route from Jerusalem.

To judge from the immense extent of the ruins, the town of Baalbec must have been a place of great importance. The situation is in its favour, as it lies in a delicious plain which separates Lebanon from Anti-libanus, and extends nearly to the sea. Near the ruins is a fine perennial fountain, which, with the waters of the Litanus which pass by Baalbec, and, eventually joined by other streams, fall into the sea

near Tyre, must have rendered the city healthy and the soil fertile. It once commanded a considerable trade with the East, and was used by the Romans as an emporium for carrying on their traffic with India and Palmyra. Its origin is beyond the age of History, but it is generally attributed to the Phœnicians. The temple, or temples, is an immense pile, mostly now in ruins, and containing in its walls and various buildings specimens of almost every age of architecture, quite awing, with the colossal proportions of some of their parts, the modern traveller. At the west-end of the extensive wall are the Cyclopean remains, as those gigantic works are called, whose antiquity defies historical research. The stones which compose them are of a size perfectly incredible; and, singularly enough, the most gigantic individuals are not in the lowest tier. I measured four or five of them, and found them varying from sixty-two to sixty-eight feet in length, and about ten feet in height. These gigantic stones occupy a considerable portion of the west and north-west sides of the temple. The other parts contain specimens of Roman work, though they are for the most part a confused patchwork put together in haste by the Saracens—capitals, entablatures, bases, and inscriptions, being built into the walls and defences in unseemly confusion, the only object being to render it a secure place of defence for its possessors during the quick and bloody revolutions which in the middle ages so often disturbed the East.

The great temple, two hundred and ninety feet long, and one hundred and sixty wide, stands on the

western side of the enclosure. When perfect, it had ten Corinthian columns in front, and nineteen at its side, each column with its base and entablature being upwards of eighty feet high. Three hundred years ago the traveller saw twenty-seven of these magnificent pillars still standing, and subsequent visitors at Baalbec saw nine. Many years, however, have elapsed since the present six have been left alone in their glory, the admiration of every beholder, "striking the mind," as old Maundrell says, "with an air of greatness beyond anything that he ever saw before, and an eminent proof of the magnificence of ancient architecture." The smaller temple is one of exquisite richness and beauty, and its magnificent portal most elaborately cut with a vast variety of mouldings has often attracted the description and pencil of the Eastern traveller. It is smaller and more perfect than the other, having eight columns in front, and fifteen on the sides, and measuring about two hundred feet long, and one hundred wide.

We entered the doorway, of matchless elegance yet, with all the enriched details of its mouldings, not heavy, in order to survey the interior, which is also most elegantly and exquisitely finished. The keystone of the doorway has slipped from its position from the effects of an earthquake, and hangs in a menacing attitude over your head, as you pass under it. An eagle is carved on it, holding in his talons what is called a *caduceus*. As you enter, at the angles by the door are double pilasters with capitals cut in a most finished manner, and the whole length of the wall on each side is relieved by six single

fluted pilasters, between each of which are semicircular pediments, very much ornamented. The intermediate spaces are occupied by ornamental semicircular pediments over false doorways, or recesses, and below the projecting base of these doorways pediments again occur with superbly enriched mouldings. This arrangement terminates about three-fourths of the whole extent of the temple, where, near the altar, commences an arcade of two arches on either side, separated by pilasters, on the capitals of which they rest. Under each of them are the usual recesses, with elegant projecting bases, but without pediments. The various other remains scattered over the vast area occupied by the ancient temple, defy such limited research as the passing traveller is able to make; pillars and capitals lie in interminable confusion; and even after lengthened and accurate survey, the antiquary is not able to decide whether the remains before him are those of the *fora* with their porticos in which the merchants of the East transacted their business, protected from the scorching heat, or were the residences of the priests of the sun. The architecture, however, in such parts as are left standing towards the northern and eastern parts attract attention, as being of that peculiar transition character which the late Roman art assumed when the Grecian horizontal lines were wholly laid aside. The intercolumniary arch succeeded, and the rudiments of that style were just visible, which under the various forms of Byzantine, Saracenic, and Norman, was destined in Europe to be the parent of the pointed Gothic, the perfection of Christian and Ecclesias-

tical architecture. Leaving the area of the temples by the regular entrance, we took a circuit of the walls, observing the inscription to Antoninus Pius, which has been so often before remarked; and near this point, having procured lights, we clambered up to an aperture about seven feet from the ground, and entered the building. Groping our way through a passage, we at length reached a dark apartment much ornamented, but from the accumulation of filth half choked up, and so close and disagreeable, that we were glad, after no long stay, to make our escape. In a similar apartment, only more accessible, we found an Arab family taking up their residence. About a mile distant from the temple is the quarry from which the gigantic stones were brought which had so excited our admiration. We repaired to the spot, and surveyed with astonishment the complete mountain which had been excavated for building purposes, reminding us most forcibly of the no less gigantic efforts of the chisel at Hadyar Silsili. The great attraction, however, is one stone, "the last rose of summer," which has been cut from its parent bed, and by some wonderful mechanical power, with which their successors have been unacquainted, has been moved some fifty yards in the quarry, and there left, some sudden stop having been put to the Cyclopean work. I measured the monster before me, and found it to be sixty-seven feet long, twelve feet high, and much the same in breadth,—dimensions, in comparison of which the greatest masses which modern mechanical skill has been able to move, sink into insignificance.

Our time being limited, I rose early on the last morning I passed in the neighbourhood of these magnificent ruins, and proceeded to take a farewell look at them.

"Hæc olim meminisse juvabit."

I then retraced my steps to our starting place, reaching it about half past seven, and found that although the mules were in readiness to convey us, no one was able to direct us in the proper road that we should take, the ordinary one having been rendered impassable. The delay occasioned by this occurrence gave me an opportunity of paying another visit to the smaller temple, whose Corinthian columns still standing had so charmed me. Having at last procured a man to guide us, we made a circuit of the western side of the temple, and began to cross the great plain that lay between us and Lebanon. This took us about four hours and a half, and when we had reached the village on the opposite side, we could still clearly distinguish the distant ruins of Baalbec. Having despatched our guide, who did not know even the way across the plain, and procured another in his room, we began the ascent of Mount Libanus among forests of dwarf oaks and other trees, along a pretty winding path, and after descending by another we came out on a small plain. Ascending again, we arrived at a stream of water, with which we all stopped to refresh ourselves, and pursued the route up the mountain, which had now become very difficult for a traveller on horseback, since a false step might send him many feet down the hill; but the

ease with which our baggage mules ascended loaded as they were, was truly surprising. The road, winding along the very ridge of the hill, opened to our view the lower ranges of it over which we had passed in the morning, presenting a full view of the plain we had crossed, and of the ruins of Baalbec at the further end of it, rendered visible only by its grove of trees, and the heights of Anti-libanus behind. After an ascent for about an hour from the water, our path was somewhat interrupted by the snow, which lay in patches of forty or fifty feet in the hollows on the mountain's side, and was only sufficiently melted to give an insecure footing to the mules. This obliged us to dismount and walk, our feet slipping in at every instant. The mules managed wonderfully, though some fell back, without, however, doing any damage to our luggage. Another hour brought us, through four or five more snow-drifts, to the top.

From this point is a most commanding view of the distant ridges of Lebanon: on the right and before us was a deep and precipitous gorge, down the sides of which the swollen mountain streams were pouring with a considerable fall, until, at length, they all joined at the bottom of the ravine, and found their way into the plain country below, in a wide and impetuous torrent. The sides were prettily clothed with olive, mulberry, and other trees, amongst which the villages were occasionally just visible, while higher up the steep, some old fortress or convent, from its secure perch, frowned on the vale below. The banks of the torrent bed varying much in width, was green with the ripening corn, which formed a

considerable contrast to the more rugged scenery of the heights. I have wandered in the Tyrol and the mountainous parts of Austria, and well do I recollect the picturesque mountain scenery, with the happiest combination of wood and water; yet I do think there were occasional peeps in Lebanon, which might vie with any of the most famed of those most enchanting spots.

We had now crossed the highest ridge, and, after having sufficiently enjoyed the delightful prospect before us, began the descent towards the cedars. Our route lay to the right, by a steep path, with ridges of stone nearly impassable, and it was not till about four P. M., that we reached the deep green spot of wood which we had seen from the top. The cedars of Lebanon are a clump of about two hundred of these trees, which are said to have once covered considerable tracts of this mountainous district, and occasional instances are still found in other parts. They have in all ages been much sought after for the purposes of building. Hyram, king of Tyre, gave Solomon an unlimited grant for the temple he was erecting. Cedar has been much used in the Eastern churches, and the church now building at Jerusalem was to have been roofed with the same material, which the Turkish authorities had granted for the purpose. Some of the trees still standing are commonly said to be as old as the time of Solomon, and to be those from which he selected his materials. I have a doubt myself, that any one of them can boast such remote antiquity, though, perhaps, some few can claim the venerable

age of two thousand years. The greater part are of much younger standing, and there were some of but a comparatively recent date. They are propagated by the chance deposit of seeds; and, were it not for the inroads made on them for various purposes, the cedars of Lebanon would, doubtless, extend over a much larger space. The soil in which they grow is a red clay, very similar to the soil of that character in Devonshire, in which the cedar thrives so well.

Dismounting from our horses, we held a consultation as to our future movements; as we found that a party of English travellers were already encamped in the middle of the wood, and the day was now declining. The result was, however, that we determined to content ourselves with such a survey as time would permit, and push on to Bisheri, to encamp for the night. The view as we descended from the cedars to the village, about three miles off, was most lovely. Every component part of the picturesque, and in its just proportions, wood, water, fertility and bare outline, all came into the landscape and heightened the beauty. I wish I could say as much for the roads; they were execrable, and our descent seemed to be in a worn torrent bed, on ledges or steep stone stairs, a foot or two deep in water. Even in the village itself, from the melting of the snows, the streets were ankle-deep in mud. We had delayed for some time in order to catch the last view, which the expiring daylight would allow us, of the beautiful scene through which we had passed, so that it was quite dark before we got into the village. Here we were paddling about for some time up and down the streets,

before we could get any one to direct us to our encampment, which had been pitched somewhere on the other side of the town. We at length reached it a little above the village, in an olive garden, with a torrent of considerable size foaming down from the mountain side, within ten yards of it. Part of our baggage was arrived; but the most essential part to a weary traveller, the cook, culinary apparatus, and eatables, were still detained by the badness of the road. I had been fourteen hours on horseback, and was glad enough to get something to satisfy the cravings of hunger in another tent. It was not until after nine that our cook and kitchen arrived, and we took our dinner at the fashionable hour of ten.

In the morning a party with whom we had fallen in on the way, started on the direct road for Tripoli, whilst my friend and myself remained the greater part of Sunday morning quiet in our tents, not leaving until one P.M. The arrangements were finally made, that the luggage should proceed by the direct road to Aden, while, with the assistance of a guide, we should make a *détour* for the purpose of visiting the convent at Kanobin. We followed a track for about two hours and a half along the edge of the lovely valley which we had seen the previous evening; our road lying through sloping cornfields, and terraces of olive-trees, and vineyards, with a swollen torrent foaming below us. After some distance the road to Aden turned to the right, while another track diverged at right angles down the side of the gorge to the left. The descent was so precipitous that we soon found it impossible to

ride down, it being quite a staircase, and that a steep one. The whole side of the hill was planted with dwarf oaks and other trees; and, after winding most circuitously for about an hour, we at length reached the far-famed convent of Kanobin.

I think I had heard so much of its romantic situation that I was a little disposed to be disappointed, and could not help comparing it with La Cava near Naples, to which latter I give the preference, though there is a lovely peep from the front of Kanobin up and down the ravine, which might well tempt the lover of nature to be enthusiastic. On arriving at the door, we found it invitingly open, and, failing to bring any one by repeated knockings, I entered, and even then it was a long time before I could discover whether the place was not wholly deserted. After trying all the doors in a long passage, one at length yielded to my touch; and, opening it, I discovered a person, (I suppose a *padre*,) through a cloud of smoke in a small dirty dusty room. On informing him, partially by signs, that I was come to see the convent, and should be glad of some refreshment, he sent for the key of the room dedicated to the reception of strangers, and, having escorted us to the Divan at the further end, desired us to be seated, at the same time filling for our use some of the pipes which were lying about in all directions, and giving orders for some refreshment. During the preparation of the meal I endeavoured to enter into conversation with our host; but as he knew nothing but Syriac, and as my knowledge of that language was confined to the names of a few necessaries, I

found we had no medium by which we could communicate our thoughts to each other. I cannot say I was much prepossessed with either the appearance or the deportment of our host; nor was the entertainment of a very inviting character, consisting as it did of four eggs, some coarse bread, and a little poor wine for four persons. Having despatched our eatables, and taken a cursory survey of the building, we bade adieu to our friend the monk of Kanobin, who, unless he treats himself to something better than he is accustomed to give to travellers, will hardly keep up the character of the convent for good cheer.

Retracing our steps up the difficult ascent, with an occasional halt to enjoy the delicious view beneath us, we at length regained the road, and turning immediately to the right over an ascent equally steep and rugged, soon came in sight of the lovely vale of Aden, one of the most picturesque spots in Lebanon. You naturally expect something supremely enchanting from a spot which has claimed to perpetuate the name of the Paradise in which our first parents were placed; and very lovely it is, though I am not aware that it can boast any pre-eminence, which many other spots in this delightful region may not lay claim to. The air, as we threaded our way along the side of the vale, was deliciously scented with a profuse variety of wild flowers and opening blossoms, no less pleasing from their infinite variety of colour than their powerful odour. At length, after a most lovely ride, we descended to the village of Ben, concealed in the foliage. It being Sunday, the villagers were loitering about in their best gear, or standing in

small knots under one or two very fine planes which shaded the little village green. Here and there were groups of young women sitting upon their house-tops, enjoying the cool evening breeze, in their picturesque variety of oriental costume, and among whom, as they raised their heads to catch a glimpse of the Franks, I observed many a dark expressive pair of eyes and beautifully-formed features, which, I should think, the Lotharios of Lebanon must have difficulty in resisting. We repeatedly stopped to inquire our way, which, from the swollen state of the torrents, was rather intricate, and always received a civil salutation and ready answer. Indeed, during the whole of my tour in Lebanon I was much prepossessed by the courteous behaviour and unaffected kindness of the inhabitants.

Descending still, we crossed the stream at the bottom of the valley, and then ascended to the village of Aden. Here we found our tents on a pretty green not far from a plain Maronite church, and just below the residence of the chief man of the village, a Frenchman by descent. When we paid him a visit, he was in great fear of the Turkish soldiers, who had just commenced their rapacious extortions on the defenceless inhabitants of Lebanon, and from whom he hourly expected a visit. About seven A.M. we commenced the descent of the eastern side of Lebanon. The road was very bad, through forests of fine cypress, evergreen oak, and other dwarf timber, but at intervals commanding fine views of the coast towards Tripoli. By two o'clock we had emerged on the plain below us and Tripoli, and soon after four we entered the

town itself, through which the waters of the Litanus flow with a stream of considerable size.

> "The smooth Adonis from his native soil ran purple to the sea."

We passed through the narrow streets, and pitched in a garden just outside the town. Here some of my friends determined on taking a boat direct to Tripoli, whilst the rest of us preferred the more circuitous route by land. After dinner they started, and we found on our arrival at Beyrout that they had made a prosperous voyage, in about fourteen hours.

May 25.—We started for Beyrout about six A. M., expecting to make a long journey and to arrive there early on the second day. We found it longer than we intended. On our route we passed the village of Petune, where the plague was raging, but did not enter it; and, keeping along the coast, we passed Djebail, and encamped on the shore about half past six, having satisfied a *guardiano*, who came up to us, that we had not been in an infected place. Continuing our journey the next day along the coast, we passed two or three villages and came at length to the Bahr El Kelb. Hard by we forded the river, which runs along by the over-hanging mountain side for some distance. Here are the remains of some ancient inscriptions, among which three are Egyptian, nearly illegible, but yet enabling a careful investigator to trace out the name of "Rameses the Second," in the usual hieroglyphics. The deep and sharp cutting of the stone, however, sufficiently point out the æra of that king as the probable date of it.*

* See Appendix, G.

Not far off is the figure of a warrior amid devices and emblems. An inscription in Persepolitan arrow-headed characters, now nearly obliterated, covers the tablet. Who the hero is, is a "vexata questio." Another hour brought us in sight of the luxuriant groves amongst which the white buildings of Beyrout were just visible; in the offing were four or five ships of war, and steamers, lying motionless on the unruffled sea; and in one hour more we were unpacking our mules, for the last time, at the door of the only inn in the place, previous to our departure from the East.

And now, if the reader has had patience to follow me thus far, I will bid him adieu at Beyrout. I feel deeply thankful to a kind Providence, which has preserved me through the interesting countries of the East; from dangers known, and unknown, and has raised me up in distant lands, kind friends. To the scenes of my travels my thoughts often recur; never, I believe, without increasing pleasure. The fulfilment of prophecy is no longer to me "the hearing of the ear:" there is a reality, a vivid picture before my eyes, in the awful denunciations of the prophets, and a faithfulness in the descriptions of the Bible, which none but an Eastern traveller can appreciate. I have seen countries, which were the joy of all lands, mournful and desolate; Egypt, the basest of all kingdoms; Edom, an utter desolation; and the Holy City, trodden down of the Gentiles. On the lesson which it teaches, it were needless to enlarge, "Except ye repent, ye shall all likewise perish."

APPENDIX.

APPENDIX.

A, page 23.

The great Pyramid was built by a king who is called "Suphis" on the hieroglyphics, but "Cheops" in Greek,* more than 2100 B. C., and was intended as a resting-place for his body after death. The size of the building is so utterly disproportionate to this purpose, that various suggestions have arisen upon the subject, which have been neither verified

* To account for the different versions of the names, it must be remembered, that the vowels are merely arbitrary insertions, and, if we take them away, the words resolve themselves thus,—S p h s and C h p s, sufficiently alike, it must be granted, to explain the variety of reading. The founder of the second pyramid is called by Herodotus "Cephrenes," but in the hieroglyphics "Sen Suphis." Now, leaving out the vowels, these words appear thus, C p h r n s, and S n s p h s. The end of the word Herodotus seems to have read backwards, "nes" for "sen." I cannot account, however, for his putting the *r* in the place of the *s*. The change of the *s* into a *c* may be easily understood, since the letters are so nearly related. The Greeks, we know, changed letters for the sake of euphony. We can suppose that Herodotus has done so in this case, or, as is not improbable, he may have kept a defective journal, and thus, by a little carelessness, have imposed so much unsatisfactory labour on subsequent antiquarians.

by a clear historical account, nor strengthened by actual observation. It has been stated to have been built as a treasure-house, or a fortress, or to have served these purposes, at the same time that it formed a resting-place for the remains of the Egyptian king. Herodotus is the earliest author who enters into any detailed description of the Pyramid, and the mode of its erection. His statement is, that Cheops, a bad and tyrannous monarch, debarred his people from approaching the temples to offer their usual sacred rites; and that, after that, he compelled all the Egyptians to work for him: that he obliged them to hew stones from the quarries in the chain of mountains on the eastern side of the Nile; to drag them to the river, where they were taken across, and, being received on the other side, were conveyed to the Libyan range. He further states, that the men worked in parties of one hundred thousand for three months, and that, during the time that the persecution lasted, ten years were occupied in the construction of the causeway along which the stone was conveyed—("a work in my estimation," he says, "scarcely inferior to the Pyramid itself")—and the subterraneous chamber upon the plateau on which the Pyramid stands, where the king made an insular catacomb for himself, by introducing the waters of the Nile. The causeway was five *stadia* long, and ten fathoms broad, the greatest height being eight fathoms; and was covered with polished stone with animals sculptured on it. The Pyramid itself, he states, occupied twenty years in building. It stood on a base of eight *plethra* square, and was of the same

height; and was constructed of polished and well-fitted stones, not one of them being less than thirty feet in length. The Pyramid was thus built in the form of steps; and when they had finished it in this manner, they raised the "remaining stones" by machines constructed of short pieces of wood, by means of which the stones were raised step by step, until they arrived at their destination. There were as many machines as there were tiers of stones. By another account, which Herodotus mentions, (thinking it right, as he says, to give both accounts as he heard them,) they raised the same machine from step to step, as it was easily moved. "Thus," he proceeds, "the highest parts were finished first, and then each part in succession, until at length they finished the parts resting on the earth and the lowest." The historian goes on to state, the enormous consumption of radishes, onions, and garlic,* which, he says, his interpreter informed him, amounted to sixteen hundred talents of silver, without taking into consideration other incidental expenses, and those connected with bringing the stones from the quarry; although of the exterior coating of the Pyramid not a vestige now remains entire on the building itself or in the vicinity. Abd Allatiff relates, at the commencement of the thirteenth century,

* You would hardly expect these to be mentioned as an article of food, being little in accordance with the statement of Juvenal,

"Porrum et cepe nefas violare et frangere morsu,"

which is to be restricted to the priests. I wish the restriction had extended to Arab boatmen.

that it existed, and was covered with such a profusion of unintelligible hieroglyphics, that it would require more than ten thousand pages to copy those only which cover the surface of the two Pyramids. It is difficult to ascertain when the coating was injured, and the testimony of travellers is contradictory as to the time of its removal. Vanleb, as late as 1672, even asserts that he saw hieroglyphics upon the Pyramids, though he had no time to copy them; whilst others, before his time, record their disappearance. They have all now vanished in the true Arabian Nights' style.

With respect to the measurements which he gives, the Greek traveller is strangely incorrect; the vertical height of the great Pyramid being at present four hundred and fifty-six feet to the top of the platform, the entire pyramid having been four hundred and seventy-nine feet high, while the length of the side is upwards of seven hundred. As to the length of the causeway, (five *stadia*) less than three-quarters of a mile, as given by Herodotus, I am at a loss in any way to account for his measurement; the distance from the banks of the Nile to the great Pyramid being nearly two hours' fast donkey-riding, at least eight miles. Karakoosh, engineer, and Ameer to Saladin, and builder of the wall round Cairo and the citadel, with the materials from the small pyramids which had been demolished, erected a raised way six miles from the Nile, till it joined the arches. Niebuhr observed between Djizeh and the Pyramids two bridges of ten arches each, and at each end, and between the bridges a causeway of masonry,

partly of brick, and partly of hewn stone, thirteen hundred double steps long. Mr. Norden, who observed them, recognized in them the work of the Mahometans. Pococke, however, erroneously identifies this with the causeway which Herodotus describes. It is singular that of so vast an undertaking not a vestige should now remain.

The character of cruelty and tyranny attributed by Herodotus to Cheops and Cephrenes wonderfully coincides with the persecuting rule of the Shepherd Kings as it is described by Josephus in his quotation from Manetho, who, however, finds great fault with Herodotus for his ignorance and false relations of Egyptian affairs; but yet falls into the same error, as did Josephus after him, of confounding the Shepherd Kings with the Jews. His account is, "Under a king named Timæus, men of ignoble birth came out of the Eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So, when they had gotten those that governed us under our power, they afterwards burnt down our cities, and demolished the temples of the Gods, and used all the inhabitants after a most barbarous manner; nay, some they slew, and led their children and wives into slavery. At length, they made one of themselves, called Salatis, king, who resided at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places the most proper for them."

These invaders kept possession of Egypt five hundred and eleven years, but the kings of Thebais and

the other parts, at length, after a long war, drove them out to the number of two hundred and forty thousand, and they took their journey from Egypt through the wilderness for Syria, but fearing the Assyrians, who then were powerful, they built a city in the country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem. Josephus, intent upon proving the antiquity of his own nation, sees in this invasion and final expulsion of the Shepherd Kings, the residence and exodus of the Israelites in Egypt,—an opinion to which few at the present day would subscribe.

Much learning and research have been expended by Wilford and others, (see Asiatic Researches, vol. iii. p. 226, Maurice's Hindostan, &c.) to prove, by references to Sanscrit, that these shepherd invaders were the ancestors of the Pallibothræ or Palliputræ, once a numerous and powerful tribe of Indians, whose dominion extended from the Indus, or at least from the most easterly river of the Punjab, to the eastern limits of Bengal, but who are now represented by the Palis and Bhils, to the south and southwest of Benares, an outcast and despised people. To support this theory, it is conjectured that Palestine should be written Pali-sthan, "the land of shepherds," as Affghani-sthan, Kurdi-sthan, Mirza-sthan, (Egypt,) *stha* being the Sanscrit word for country, and *Pali*, from Pala, a protector, meaning in the same language shepherds. Goshen is also derived from a Sanscrit root, and affirmed to mean the abode of shepherds. I think the age of these words may be too remote to admit of any illustration from Sanscrit, Go is kuh,

Angl. cow; and stha, stare, to stay, whence Sthana, a place or country; the *i* in the words prefixed being the sign of the genitive case. But again, the word Palestine is derived from the Palæstina of the Greeks and Romans, and that from Philistina, for the traders of those nations coming in contact with the Philistines, who inhabited the coast of Syria, presumed the interior to be possessed by the same nation; whence the word Palæstine has received a wider signification, and I believe here all analogy fails. The Philistines were only third in descent from Ham, through Mizraim and Casluhim or Caphtorim (see Gen. x. 14., 1 Chron. i. 12), and their original country must be looked for in Egypt. Pathrusim peopled the Thebaid, or Pathros; Casluhim, some part more to the north, said to be Sais; while the Caphtorim are to be found in Lower Egypt, on the shores of the Mediterranean. Copt and Coptos seem connected with this people. The Targums of Jerusalem, and Jonathan on Gen. x. 14, for Caphtorim read Cappadokia, but the Arabic reads Damiatenos. Rambam says, "Caphtor is what is called by the Arabians, Damiata (Pelusium). All this may be explained, by supposing that the Caphtorim or Philistines, ("the remnant of the country of Caphtor,") who from Ezek. xxv. 16, 1 Sam. xxx. 14. 15, appear to be the same as the Cherethites or Cretans, originally colonized that isle, and passed over into Cappadocia, as well as spread themselves over Lower Egypt. The Septuagint always translates Philistine by αλλοφυλοι, strangers, though in Abraham's time they were already in possession of a considerable tract at

the south of the Holy Land. On so early an event as the irruption of the Shepherd Kings, and in the face of so many contradictory statements, and conflicting opinions of the learned, it would be presumption to expect to throw any light. I, however, strongly incline to the belief, that these shepherds did not come from the distant regions of Scythia or India, but that they were the Philistines who passed back from the northern shores of the Mediterranean to the coast of Syria, and thence, perhaps led by some tradition of their ancient origin, or from some other cause, passed into Egypt, seized upon the fairest portion of the land, and, at length, after five centuries of tyrannous rule, were expelled by a general insurrection. The account which Herodotus gives of the shepherd "Philition," who built the Pyramids, and fed his flocks in its neighbourhood, inclines me to think that the Shepherd Kings were the builders of the Pyramids, but that the national and generic name, Philistine, had, in the long course of tradition, been changed into the individual Philition or Philites, much, I conceive, as the exploits of many an Egyptian hero, who called himself Se-Osiris, or the son of Osiris, may have gone to form the aggregate character of the warlike Sesostris. Of the date of the invasion and expulsion of these shepherds, it is impossible to speak with much certainty. Was the Pharaoh at the time of the going down of the children of Israel into Egypt, one of the Hycsos or not? Some have strongly supported that he was, and argue from the facility with which a large tract of land was granted to the newly arrived people, that, by the

recent expulsion of these shepherds, the land of Goshen, the best of the land, was unoccupied and given to these strangers, with whom, as following the occupation of shepherds, the Egyptians were not willing to mix, and thus the Israelites were kept a distinct people. Others have considered the Pharaoh who received the famine-driven children of Israel, to be one of the Hycsos; and, indeed, it is extraordinary that Joseph, on presenting his father and brethren to the king, was careful to tell him that their trade was to feed cattle, and that they had brought their flocks and herds with them, while, at the same time, he knew that shepherds were so hateful to the people, unless the case was, that though the native Egyptians hated shepherds, yet the king would look favourably upon those who followed the occupation to which his nation was accustomed, Gen. xlvi. 33, 34. It is considered by Wilkinson, Rosellini, and others, that Amosis or Amenophis, the founder of the eighteenth dynasty, was the new king over Egypt which knew not Joseph; that he had expelled the Hycsos, who correspond to the seventeenth dynasty, but that these shepherds continuing for some time their attempts to recover their lost dominion, from policy, he afflicted the children of Israel, lest, in case of a war, they should join the enemies of Egypt.

B, page 50.

Before we proceed further, some short account of the Nubians may not prove uninteresting. They, as well as the inhabitants of Northern Africa, are called by the Arabs Barabera, and their language the Berber language. Whether the Greek βαρβαρος, and the Latin *barbarus*, are derived from this word, as the name of a distant and uncivilized people, and thence used of all savage nations, as we use the word Hottentot, or that the more civilized Jews of Spain got it from the Romans and used it in speaking of their neighbours across the straits, (for the first application of the word to this people, is made by Arab historians of the ninth century,) is a question. It is singular, however, that neither the Nubians nor those of the inhabitants of the Atlas range, who speak the Berber languages, call themselves Barabra. The Nubians call their country Wady-el-Nouba, and themselves Nouba, and the Berbers of North Africa designate themselves as Amaz-irgh, or free, (probably the "Maxyes" of Herodotus;) and from the fact of their not using the word Berber in speaking of themselves, it is to be inferred that the name has been given to them in later times by foreign nations. The traditions of the Berbers, as well as the Arabian historians, represent them as coming from nations in the land of Canaan, from whom they claim descent, and they are variously reputed to be the original settlers in the parts where they are now found; to be the remnants of the na-

tions driven out by Joshua; the Philistines whom David extirpated, and the Amorites. Procopius says, in his time two marble columns were at Tangier, bearing this inscription: "We fly from the robber Joshua, the son of Nun." The traveller Seetzer, on the authority of a Berber pilgrim, asserts that the Berbers of Maghrib or Morocco, who come through Nubia with their caravans on their way to Mecca, understand the dialect of the Berbers of the Nile. Any relationship has, however, been doubted.

C, page 86.

The Egyptians had three sorts of writing: the epistolary or demotic; the ordinary current hand; the ieratic, used by the priests alone, and the hieroglyphic or monumental character. It had long been conjectured that the hieroglyphics represented letters. Now, in any series of their hieroglyphics, it will be observed that there are certain groups enclosed in an oblong with rounded corners; and it has been thought highly probable that these cartouches contained proper names, for, of course, however other things may be represented, either by their exact resemblances, or by arbitrary and conventional signs, proper names can only be expressed by phonetic (or sound-expressing) characters. This is the case even in Chinese, where the language, in order to represent objects, is reduced to the necessity of adopting an artificial combination of sounds, to de-

note a person or a place. Of these conjectures, the discovery of the Rosetta stone was destined to prove the truth. This stone was discovered by the French in digging a pit at Alexandria, and was captured by the English on its way to France. It is an irregular block of basalt, smooth on one side, and many discoveries owe their origin to the knowledge which it has supplied. It contains three inscriptions, one in Greek, a second in the enchorial, and a third in hieroglyphics, all containing much the same matter. Dr. Young concluded that one of the oblongs in this inscription included the name of Ptolemy; and another, in which was, what he considered justly, the sign of the feminine gender, the name of Berenice. But Dr. Young erred in considering each hieroglyphic to be syllabic, and to represent a consonant with its vowel, and reading the names here, not (as was afterwards proved correct), Ptolmes and Brncks, but Ptolemeas and Berenika. Subsequently, at Philæ, an obelisk was discovered, on which were two of these cartouches joined together. One of these contained the group already explained in the Rosetta stone, by the name of Ptolemy: the other, a name composed in part of the same letters, and followed by the sign of the feminine gender. The obelisk had been on a base bearing a Greek inscription, which contained a petition of the priests of Isis to Ptolemy and Cleopatra, and spoke of a monument to be raised to them. There was, consequently, little doubt that their names would appear on the obelisk; and it was evident that the letters P T L were represented in

the female name, by the same letters as occurred in the king's. Thus there could be no reasonable doubt as to this second name, which put the learned in possession of the other letters which enter into its composition. The late discovery, or rather re-announcement, by Dr. Lepsius of another copy of the Rosetta stone, may throw much more light on this interesting question.—See Champollion and Young's Works.

D, page 103.

The enterprising traveller Cailliaud, on his return from Egypt, brought a remarkable mummy discovered at Thebes. It had on its case a Greek legend, much defaced, and a zodiac, exactly resembling that of Denderah. M. Letronne has restored the inscription, and discovered the mummy to be that of Ptemenon, the son of Soter and Cleopatra, who died, æt. twenty-one years, four months, twenty-two days, in the 19th year of Trajan, the 8th Payni, or June 2, A.D. 116. The zodiac, like that of Denderah, is protected by a female figure, out of proportion to the rest, whose arms are extended; and it exhibits the zodiacal signs in two parallel bands, ascending and descending in the same order, and in a similar style. Even the cow reposing in a boat, and emblematic of Isis, or of Sirius, is not wanting. Nothing can be more alike than the two representations. But in the smaller painting there is one peculiarity: the sign of Capricorn is withdrawn from the series, and placed

over the head of the figure in an isolated situation. Now, from such a representation being on a mummy, it must relate to the deceased, and be astrological and not astronomical. This is easily verified. We know the exact age of Ptemenon, with the date of his death, and find by computation that he was born on the 12th of January, A.D. 95. On that day the sun is situated at nearly two-thirds of Capricorn, and the detached sign can be no other than that under which the individual lived, and was his "natale astrum," or the ruler of his fate through life.

A slight inspection will show, that while the most ancient columns at Thebes are simple in their capitals, which are either in the shape of a bell, (the open lotus,) or a prolongation of the Doric capital, (the same flower when closed,) the shafts being polygonal or fluted, those at Esneh and Denderah are laboriously rich with foliage and fruit, and present many features of the Corinthian style. More than this, the cutting is not Egyptian. Now, an inscription was copied by two French artists, in which it is stated that two Egyptians caused the paintings in the small temple at Esneh to be executed in the tenth year of Antoninus, A. D. 147. There is also on the temple at Denderah a Greek inscription, declaring that it is dedicated to the safety of Tiberius.—See Wiseman's eighth lecture.

E, page 130.

It has generally been supposed that the city in which the Pharaoh of the Exodus resided, is that at present called "Misr el Attik," Old Cairo, a little to the south of Grand Cairo, which is at present called Misr. At the interview between Moses, Aaron, and Pharaoh, on the midnight in which the firstborn were smitten, Pharaoh at length gave the Israelites leave to depart, and those in the city and neighbourhood, doubtless, immediately took advantage of the permission. But the chief bulk of the people were in the land of Goshen, on the eastern bank of the Nile, with their cattle, and this place of departure may be meant by the second place from which the Israelites set out, "and the children of Israel journeyed from Rameses to Succoth," Exod. xii. 37. The difficulty is, to settle the place of this Rameses. We are told that the Israelites built for Pharaoh two treasure cities, Rameses and Pithon. If Pithon was ancient Pelusium, the extremity of Pharaoh's dominions to the east, Rameses might be towards the west. In Niebuhr's map of Egypt, south of the canal to Alexandria, is a district called Ramsis. At Succoth, then, we may presume, the Israelites assembled from all parts. This is most probably Birket el Hadj, the Pilgrim's pool, where at this day the caravans assemble, on their way to Mecca; some distance towards Suez. From Succoth, the next station was Etham, a more difficult place to determine, being "on the edge of the wilderness," which

marks it as not far in the direct road to the Red Sea. The command was "turn and encamp." This expression presents some difficulty. The idea entertained is, that from some point to the north of the Red Sea, the Israelites turned to the south, and encamped before Pihahiroth. The whole command is this, "Encamp before Pihahiroth, between Migdol and the sea." Now, if we suppose Pihahiroth to be the gullet or narrow entrance to the *lagune* which terminate the Red Sea to the north, Migdol may stand for Bir Suez, and Baalzephon may be Suez.

Now, in answer to this, the residence of Pharaoh was Memphis, which Strabo says was eleven miles from the Delta, and five from the Pyramids, and not Old Cairo, which was only built in the first century of the Hegira. The distance marked during the three days before arriving at the sea, was much greater than subsequent days' journeys, but then they were forced marches, and cultivated land may then have extended much farther to the East, so as to enable the Israelites to march from Etham on the edge of the wilderness, to Pihahiroth, on the entrance of the mountains near the sea, in one day. I think it unlikely that the Israelites crossed above Suez, where there is not sufficient depth or width to overwhelm the vast host of the Egyptians, or to occupy the Israelites a considerable part of the night, as was the case, in effecting a passage. "The Lord," it is said, "caused the sea to go back by a strong east wind all that night," and it was not until the morning, when the Israelites had passed, and the Egyptians were in the middle of their passage, that the sea "returned to

its strength." Others have thought, that the passage was effected lower down, at the Wady Tawarah. This would present extreme difficulty, as the distance from the land of Goshen to the Red Sea would be increased to a length impracticable for a three days' journey. Wilkinson is of opinion, that the Scriptures, with but the exception of one poetical passage, speak of the destruction of Pharaoh's host, rather than that of the monarch himself, and, accordingly, in his Chronology, we find that Thothmes the Third, the Pharaoh of the Exodus, lived forty-three years after that event. Rossellini, however, believes the exodus to have taken place under Rameses, and the last year of his reign coincides exactly in the chronological computation which he has adopted. Now, it is a remarkable fact, that Amunoph the Second, the son and successor of Thothmes the Third, is represented in a drawing at Thebes, as having come to the throne very young, and under the tutelage of his mother. All tradition is in favour of the actual death of Pharaoh; and the Arabs even still assert, that the monarch is occasionally to be seen near the scene of his overthrow. The name of Rameses, which so often occurs in the hieroglyphics as that of the Egyptian kings, and who gave the name to their land, (see Gen. xlvii. 11); and to their city (see Exod. i. 11. xii. 37,) is most probably connected with Raamah the son of Cush, and grandson of Ham. May it be Raamah-se, (the son of Raamah) ?*

* Various are the accounts handed down to us by tradition and history of the departure of the Israelites from Egypt, and the subsequent interposition of God in their favour at the Red Sea.

F, page 163.

The exact antiquity to be attributed to Petra is very doubtful. In 2 Kings, xiv. 7, we read that Amaziah, king of Judah, took *Selah;* and the same name again occurs at Is. xvi. 1. In all these cases, this name has been supposed to refer to Petra; but I think, perhaps, that the identity of the two is very difficult to prove; and that the word "rock," applied as a name to the city which Amaziah took, and afterwards given by the Romans to a city of Edom, proves but little, when the *rocky* position of the cities might easily suggest the name, independently of former associations. Again, the remains

Part of an Egyptian army is represented as retiring from Egypt and settling in Palestine, in the reign of Apis, son of Phoroneus. As this is affirmed by Palemo, a Greek author, he may have committed the probable mistake of putting an Egyptian for an Hebraic army. Another account states, that the Jews under Moses their leader, were expelled from Egypt for leprosy. A perverted account of the "grievous murrain," or the circumstance of the hand of Moses having become leprous at God's command may have given rise to this fiction. Artapanus, who lived a hundred years before the Christian æra, expressly affirms the fact of the division of the waters of the Red Sea, of the pursuit of the Egyptians, and of their being exposed to flashes of lightning whilst following the Israelites, an almost literal translation of the words "And the Lord looked upon them through the fire and the cloud, and troubled the host of the Egyptians." Diodorus states, that the Icthyophagi, a people who inhabited the southern borders of the Red Sea, had an immemorial tradition of the reflux of its waters, of its being dried up to the very bottom, and of the waters returning with a mighty force to their former place.

in Petra, which show any architectural characteristics whereby the date might be determined, certainly do not point to a period more ancient than that when the Roman empire comprehended the ancient Edom. The most ancient name given to this country was Seir, and it was so called from Seir the Horite (mountaineer), who was the ancestor of the children of Seir in the land of Edom. The period at which he lived must have been very remote, since his children were already a powerful and numerous people in the days of Abraham, before the birth of Isaac, when Chedorlaomer and his allies came to make war against the kings of Pentapolis. In Deut. ii. 22, we read that God destroyed the Horims who dwelt in Mount Seir from before the children of Esau, who succeeded them and dwelt in their stead. It is remarkable, that in the blessing given by Isaac to Esau, the temporal blessings are hardly inferior to those pronounced upon Jacob: "Thy dwelling," said his aged father, "shall be the fatness of the earth, and of the dew of heaven from above," (Gen. xxvii. 39). More than four hundred years after this event had elapsed, when the Israelites, arriving in the course of their wanderings at Kadesh on the borders of Edom, sent this humble request to the king of Edom by Moses:—"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards; neither will we drink of the waters of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders," (Numb. xx. 17). Notwith-

standing the reasonable character of this demand, and the suppliant manner in which it was urged, the answer of the king of Edom was, "Thou shalt not pass by me, lest I come out against thee with the sword." On the renewal of their request, the answer given to the Israelites was more decisive still, —"Thou shalt not go through."

The Edomites continued independent till David's reign, who subdued them according to the promise given to Jacob, that he should rule Esau. At the end of Solomon's reign they rebelled; and, though they were often subdued, yet the conquests were not permanent. In the person of Herod and his descendants, they gave a king to the Jews. Strabo says that the city of Petra was the capital of the Nabathæans, the descendants of Nebajoth, the son of Ishmael; that the city was situated in a plain, full of gardens, and watered by fountains, but all encompassed by rocks: and Pliny gives the same description, a striking contrast to the Petra which the traveller visits,—the deserted city of the desolate arid desert, the almost forgotten encampment of a race of wandering Bedouins. That the physical character of the surrounding country is altered, since it could boast its vineyards and gardens, and was called "the fortress of the earth," who can doubt?

The prophet Obadiah utters against the inhabitants of Edom the bitterest and severest denunciations, unequalled in the whole record of prophecy, for their woes. "Behold! I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee, thou that

dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord," Obad. iii. 4. And Jeremiah, Joel, Ezekiel, and, indeed, most of the Jewish prophets were commissioned to denounce God's wrath against the descendants of Edom, and to proclaim that the land, which was once so rich and fruitful, should be a "desolation" and a "desolate wilderness," "because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himself upon them," Ezek. xxv. 12. And who can visit Edom at present, and not recognise the full and literal accomplishment of these severe prophetic denunciations? Who can pass through the length and breadth of the desolate and solitary Idumæa, and wander amongst the scenes of savage grandeur of the rock-built city, so peculiarly its own, without feeling a sentiment of awe at the extinction of a people, so early renowned for wisdom and power, and interesting above all, as the descendants of him who was the natural channel for the communication of God's choicest blessings, the gift of a promised Redeemer? Whether the present desolate state of Idumæa results wholly from some preternatural cause, some curse from above resting upon its soil, producing utter and irremediable barrenness, or that this desolate appearance has been brought about to a great extent from neglect and want of cultivation, rather than from a change in the physical character

of the country, matters not. In either case, the sure word of prophecy has been fulfilled; a land once fruitful and flourishing has become a bye-word for barrenness and desolation. The employment of man's agency to bring about God's purposes is an occurrence by no means uncommon. I must own it appeared to me, when I visited Petra, and looked upon the terraces where evidently once the fig-tree, the vine, the olive, and other trees were cultivated, that, with a little care, similar results might again be produced, and that there was no physical hindrance to check their gradual reproduction to a limited extent. But what would such scanty signs of laboured cultivation in the midst of the arid waste recall of Edom, "The fatness of the earth, and watered by the dews of heaven?" But that even this will come to pass, I do not believe; for, though the days will be hereafter when God "will turn unto Israel, and it shall be tilled and sown, and man and beast shall be multiplied, and the cities shall be inhabited, and the wastes be builded," in Edom no such day of restoration shall arise; as was their offence, so shall their retribution be: bloody and cruel as they were in the day of Jerusalem's sorrow, "blood shall pursue them for ever." "I will make thee perpetual desolations, and thy cities shall not return, and so shall ye know that I am the Lord," Ezekiel, xxv. 9.

G, page 247.

A great desideratum in Egyptian chronology seems to be, to identify the great Sesostris with one of the names in the hieroglyphics. Wilkinson considers him identical with Rameses the Second—the warrior whose exploits and triumphs over distant nations are commemorated at considerable length on the temples at Carnac, Luxor, Ebsamboul, and elsewhere. None other of the Egyptian kings have left any memorial of their prowess at all commensurate with the fame attributed to Sesostris, who carried his arms into Assyria, India, Scythia, and Thrace; and the fact of the discovery of the tablet, containing the name of Rameses had strongly corroborated in many the previous idea of the identity of Sesostris and Rameses the Second. The opinion of Champollion coincides with this, but he is said to have lately changed it, and others have considered that Rameses the Third is more probably the true Sesostris; others, again, suppose, that the Sethos Ægyptus of Manetho may be identical with that king. Sir Isaac Newton even considers him to be the same as Osiris.

The name Sesostris seems to suggest as its derivation Se (or the son of) Osertasen or Osiris; and really it seems to savour of probability, that Sesostris may be so far an imaginary personage, as that the exploits and victories of two or three different warlike Egyptian kings may have been confused by the priests ignorantly or intentionally, and attri-

buted to one conquering hero with a name thus changed *à la Grecque*, and that, however we stretch his reign to the long period of sixty-six years, or seek for other facilities for comprising in one life the various and arduous undertakings of Sesostris, there will still be much difficulty. Amongst other inventions, history ascribes to Sesostris, king of Egypt, the honour of those first rude outlines of geographical delineation, on which the ancients conferred the name of *maps;* for, that conqueror having subjected the greatest part of the earth to his rule, caused the regions which his victorious arms traversed, to be described on tables, copies of which were by his order, distributed over Egypt and Asia.

THE END.

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